

EMOTIONAL RESPONSES TO IDENTITY AFFIRMING TOURISTIC  
VIGNETTES IN MIDDLE-CLASS CHINESE AND  
AMERICAN INDIVIDUALS

by

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## ABSTRACT

Touristic experiences produce a wide array of emotions, which provide insight into the importance of these events. The Chinese outbound tourism market is expected to produce over 80 million tourists in 2013, fueled mainly by the Chinese middle-class. Tourism providers need to closely examine the emotional outcomes of this class to identify differences between Chinese and American tourists to better cater to the growing Chinese outbound tourism market.

It is acknowledged that emotions are feelings that are universally felt across cultures. While emotions may be universal, culture does exert a subtle, but powerful effect. Collective cultures such as China's prefer pleasant low activation emotions as they support the group, and individual cultures such as the United States have a preference for pleasant high activation emotions, which support individual agency.

Role-identity and identity control theory propose that identity affirmation is one avenue for understanding emotional outcomes. Identities act as "scripts," which individuals must follow; affirming identity results in positive emotions, while disaffirming identity results in negative emotions. With different forms of self, affirming identity in Chinese and American culture requires following different scripts. Therefore the purpose of this study was to investigate the impact of identity affirming and disaffirming touristic experiences, through the use of vignettes, on middle-class Chinese and American individuals.

A total of 129 individuals, 63 Chinese and 66 American, took part in this study during the summer and fall of 2013. Participants were asked to read two vignettes, one affirming and the other disaffirming, and respond to a 16-item questionnaire that used a 7-point likert scale.

The study yielded results supporting the universality of emotion, as well as the expected emotional outcomes from the identity affirming and disaffirming vignettes. A significant interaction between condition and nationality was found, with Americans experiencing greater pleasant and unpleasant high activation emotions. Americans were also found to experience greater unpleasant low activation emotions than their Chinese counterparts. This outcome was unexpected, and suggests that modernization may be influencing the younger Chinese generation. Tourism providers must take into account the collective orientation of potential Chinese travelers, as well as generational differences.

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## CHAPTER I

### RATIONALE

Outbound tourism is an activity that is quickly growing and gaining popularity in China. Prior to 1983, private outbound tourism was highly restricted; only outbound tourism related to business was allowed by the Chinese government (Cai, Boger, & O’Leary, 1999). Over the past 30 years, many of the restrictions once in place in China concerning outbound tourism have been lifted, and with the signing of bilateral travel agreements with many foreign countries, Chinese citizens now have access to over 100 foreign countries for personal travel (Keating & Kriz, 2008). The continued expansion of the Chinese Approved Destination Status (ADS) system has generated major growth in the number of Chinese taking part in outbound tourism. In 1993, it was estimated that 3.74 million Chinese took part in outbound tourism; 2012 predictions place the number of Chinese outbound tourists at 80 million (Chinese National Tourism Administration, 2003; Chinese Tourism Academy, 2012). The Chinese outbound tourism market shows no signs of slowing down either. By 2020, the number of Chinese participating in outbound tourism is expected to exceed 100 million, making the Chinese outbound tourism market the fourth largest in the world (Keating & Kriz, 2008).

The burgeoning Chinese outbound tourism market presents new and unique challenges for tourism providers. Two major issues that must be considered are the emotional responses to touristic experiences, as well as what types of touristic

experiences most benefit the Chinese outbound tourist.

Even with the lifting of outbound tourism restrictions, only a small portion of the Chinese population can take part in outbound tourism. With a large majority of the Chinese population still living in poverty, it is the new Chinese middle-class, which has risen with the current economic reforms that is poised to take advantage of outbound tourism opportunities (He Li, 2006). Current estimates place the size of this socioeconomic class between 35 to 325 million people, while the spending power of this group is expected to reach 13.3 trillion Yuan (US\$2.1 billion) by 2025 (Chen, 2002; Farrell, Gersch, & Stephenson, 2006).

Tourism is an activity that is highly imbued with emotions and emotional responses. Whether visiting a foreign city or national park, outbound tourism often produces noticeable emotional responses as these are engaging and important experiences to the individual. For tourism providers, understanding how people react to touristic experiences and their preferred emotional reactions plays an important role in properly marketing tourism opportunities. As a predominantly Western activity, emotions such as satisfaction and delightedness have generally been regarded as the preferred emotional response to touristic experiences (Page, 2007). The assumption that emotions such as satisfaction and delightedness are the preferred emotions of tourists is problematic in light of the growth of outbound Chinese tourism. Emotions such as satisfaction and delightedness are not preferred by Chinese individuals; relying on these emotions may lead to uncomfortable situations in Chinese tourists.

Emotions vary between Chinese and American individuals. This variation occurs not in the process of emotion, but in the preference for particular types of emotions. The

universal features of emotion exist across cultures because as Darwin first recognized, emotions serve an important functional purpose in life (Oatley, Keltner, & Jenkins, 2006). Research on the recognition of facial emotion expressions has demonstrated that different cultures can recognize and correctly interpret facial emotion expressions from foreign cultures supporting the universality of emotions (Ekman & Friesen, 1971; Ekman et al., 1987). Cross-cultural studies of the appraisal dimensions of emotions have also yielded support for the universal features of emotions. Studies by both Mauro, Sato and Tucker (1992) and Roseman, Dhawan, Rettel, Naidu, and Thapa (1995) found that Asian cultures utilize many of the same emotion appraisal dimensions as Americans when engaging with a situation, such as control, responsibility, certain/unpredictability, power, and anticipated effort.

The variation in emotional preference between Chinese and American individuals is the result of different cultural orientations. Due to certain ecocultural factors, a collective culture developed in China, while an individual orientation in the United States took hold (Nisbett, 2004). In the collective culture of China, the group is the most important unit in society. It is expected that the individual's own personal goals, emotions and relations be subservient to the greater goals of the group to establish and maintain group cohesion and harmony (Triandis, 1995). Contrary to the collective orientation, the individual culture of America promotes the individual as the main unit in society. Displaying unique traits and abilities, and following one's own personal goals is highly emphasized in American individualist culture (Triandis, Bontempo, Villareal, Asai, & Lucca, 1988).

Collectivism and individualism are responsible for the variation in emotional

preference between Chinese and Americans. Chinese prefer pleasant low activation emotions such as contentedness, calm, and relaxed; Americans, on the other hand, have a preference for pleasant high activation emotions including happiness, delightedness, and pride (Triandis, 1997). Pleasant low activation emotions are more conducive to group cohesion and harmony. Contentedness and calmness are emotions that do not single out the individual, thus the experiencing of these emotions and other related emotions maintains the group (Bond, 1993). Happiness, delightedness and related emotions do single out the individual. These emotions are felt in situations of singular achievement, highlighting the individual (Kitayama, Mesquita, & Karasawa, 2006).

One direction recently taken by researchers in understanding emotions is through identity affirmation, which relies on role-identity and identity control theory. Identity affirmation is especially relevant when addressing cultural variations in emotions. Role-identity and identity control theory posit that an individual possesses an overall self, which is made up of multiple identities (Burke & Reitzes, 1981; Burke, 2007). An individual may hold an identity for each position and function they play in society, thus the potential number of identities is infinite. From the perspective of role-identity and identity control theory, identities act as scripts, guiding the individual towards the correct behavior and actions, much like a script guides a Hollywood actor. Unlike a Hollywood script, identity scripts are not created by the individual, but by society. To properly enact an identity, an individual's identity script must resemble the identity script generated by society (Stryker & Burke, 2000).

Actions and behaviors that abide by the societal scripts for an identity are affirming, while disaffirmation of identity occurs when actions and behaviors fail to

follow society's scripts (Burke & Stets, 1999). Emotions are the result of affirming or disaffirming an identity. Affirming identity produces positive emotions as an indicator that the individual is correctly following the script, while disaffirmation causes negative emotions, signifying the failure to follow the script, which alerts the individual to change behavior (Stets & Burke, 2005).

When considering the variation that occurs in emotions between Chinese and Americans, identity affirmation plays an integral role. Affirming identities is important in both Chinese and American culture. Studies by Chen, English, and Peng (2006), and Seih, Buhrmester, Lin, Huang, and Swann Jr. (2013) have found that both Chinese and American cultures strive to affirm identities. This need for identity affirmation is stronger in American culture, but Chinese individuals demonstrate a strong need for identity affirmation as well.

Many identities are cross-culturally relevant, yet affirming them in different cultures requires following different scripts. As a collective culture, the Chinese have developed an interdependent self, while the individual culture of America has caused individuals to rely on an independent self (Markus & Kitayama, 1991). An interdependent self is highly reliant on the group to affirm identity, while an independent self relies on the actions of the individual to affirm identity. Thus, similar Chinese and American identities rely on different scripts for affirmation. Affirming scripts in China are realized through the group, while American affirming scripts occur through the individual (Kitayama & Markus, 1997). Ultimately, then a situation that is encountered by both a Chinese and American individual potentially could be evaluated similarly, but result in different emotions due to different culturally affirming scripts.

There is strong evidence linking emotions to identity affirmation in American society, but the collective nature of Chinese society could limit this link. In much the same way that the goals, emotions, and relations of the Chinese individual are deferential to the group, identities may be as well. This could potentially constrain the number of identities a Chinese individual holds, making it harder to affirm a large range of different identities. Furthermore, even if a Chinese individual retains multiple identities, and takes part in affirming particular identities, the deference to the group identity may not allow emotions to be produced through these affirming actions.

Even with these potential issues, tourism has much to gain from understanding the link between emotion and identity affirmation. As a predominantly Western industry, many tourism activities are oriented towards the individual orientation of Western countries such as America. These experiences may be appealing to Americans and other individually oriented societies, but may fail to please outbound Chinese tourists. This study provided important scientific evidence linking emotion and identity affirmation, but also practical knowledge for the coming expansion of the global outbound tourism market.

Tourism is an industry that has been mainly marketed to Western countries such as America, due to their dominance over the tourism market. With China rapidly gaining a larger share of the outbound tourism market, tourism marketers and providers need to adjust not only their tourism products to suit the needs of Chinese travelers, but also market to their emotional preferences. Marketing to Chinese tourists based on the emotional preferences of Americans will likely end in disappointment. Therefore, the

purpose of this study was to examine the link between emotions and identity affirmation in middle-class Chinese and American individuals.



## CHAPTER II

### LITERATURE REVIEW

The study of emotion is one of the most interesting areas of research in the social sciences, yet much remains unknown about it. The confusion and argument in social sciences over emotion stems from the wide array of different definitions, conceptualizations, and theoretical approaches that are utilized in the pursuit of understanding emotional phenomena. Plutchik (2001) writes, “If there is little consensus of the meaning of the term, it is no wonder that there is much disagreement among contemporary theoreticians concerning the best way to conceptualize emotion and interpret its role in life” (p. 344). A new and interesting addition to emotion research is the inclusion of culture in the discussion of emotion.

In order to help guide the investigation of emotion, and link the different approaches to this concept, emotion will be defined as experiences consisting of culturally influenced action tendencies, cognitions and psychophysiological reactions. This definition highlights the processes and functions that emotions serve, including the impact of culture.

The discussion and investigation of emotion is generally driven by two different traditions, the biological and cognitive traditions of emotion. The biological tradition is steeped in evolution, natural selection, and neuroscience. The cognitive tradition explains emotion through the use of appraisal and judgments on objects and situations.

### Biological Tradition of Emotions

The origin of the biological tradition begins with Charles Darwin's pioneering work on evolution. William James extends the tradition through his addition of the psychophysiological view of emotions. The biological tradition currently concludes with work in neuropsychology.

### Charles Darwin, Evolution, and the Expression of Emotion

Charles Darwin is well known for his work in developing the theory of evolution, which is integral to informing his view on emotions. The theory of evolution is based on three simple, yet important principles: superabundance, variation, and selection. The principle of superabundance posits that a species needs to produce more offspring than is needed to better ensure its genes are passed on. The principle of variation suggests offspring will be somewhat different from each other, and the final principle, selection, speculates that a species' fit with its environment provides a better chance of survival (Oatley, 2004). It is these principles that drive evolution, and cause differences between populations.

Darwin's focus on evolution extends to his work regarding emotion. Understanding evolution was Darwin's main focus, thus he was not primarily concerned with what emotions are, but more with their functional uses, and how they link humans and lower animals (Plutchik, 1980). Darwin's theory of evolution extends beyond physical appearances to include other important areas such as expressive and physical behavior, which he believed evolved with the ever-changing environment to better help the organism function. Thus, many of the expressions and behaviors that are attributed to

emotions once served a functional purpose for humans and animals in their early environments. While many of these environmental situations no longer exist, emotional expressions and behaviors remain with us, and are often activated when events and stimuli that resemble early evolutionary situations occur (Oatley, Dacher & Jenkins 2006).

Darwin explained his views on emotion through three principles, serviceable association of habits, antithesis, and direct action and nervous expression. The serviceable habits principle assumes the expressive actions that were once used to gratify certain situations through appropriate action are repeated and passed on to future generations (Arnold, 1960). The antithesis principle explains that emotions can be seen as relational opposites, and as new information is gained about a situation, emotional expression can be changed (Griffiths, 2002). The final principle, direct action and nervous expression hypothesizes that some expressions occur to help the nervous system release extra energy (Hess & Thibault, 2009).

Darwin's work on evolution and emotion has been extremely influential in the development of the biological tradition, specifically in establishing the concept of basic emotions. From an evolutionary perspective, basic emotions are those fundamental response patterns that have become hardwired into our biological processes. Basic emotions are linked to specific neural processes, physiological responses and expressions (Ortony & Turner, 1990). Because these basic emotions have an evolutionary basis and function, there is constant speculation that they exist universally across cultures.

Support for the universality of basic emotions is pursued from a myriad of different approaches. Facial expression recognition provides some of the most robust

evidence in support of emotion universality. In both literate and preliterate cultures, individuals have been able to recognize a large array of different facial emotional expressions from various other cultures (Ekman & Friesen, 1971; Ekman et al., 1987; Ekman, Sorenson, & Friesen, 1969). The cross-cultural recognition of facial expressions provides evidence that suggests emotions have an evolutionary foundation, and at one time afforded humans important functional and universal uses.

### William James and the Psychophysiological Perspective of Emotion

Following Darwin's work in establishing a biological approach to understanding emotion, William James presented the psychophysiological view on emotions. This approach to emotion furthered the physiological ideas of emotion that began with Darwin, but instead of looking at the adaptive nature of emotion, James's interest focused on what emotions are and the underlying processes that give rise to emotions.

Concerning the question of what an emotion is, James (as cited in Solomon, 2003) writes

Our natural way of thinking about these standard emotions is that the mental perception of some fact excites the mental affection called emotion, and that this latter state of mind gives rise to bodily expression. My thesis on the contrary is that bodily changes follow directly from Perception of the excited fact, and that our feeling of the same changes as they occur IS the emotion (p. 67).

At the time, James's conceptualization ran contrary to many of the prevailing emotion theories. Instead of the emotion process being ignited by the mental perception of a stimulus, perception of a stimulus is followed by a bodily change, which, when perceived, is the emotion. For example, while hiking, you come upon a bear. Upon perceiving a bear, your heart rate increases, and your palms become sweaty. The perception of these physiological changes is the emotion, and in this case, the

physiological change elicits an emotion of fear. An admitted limitation to this view of emotion is that it only applies to “coarser emotions.” As defined by James, coarse emotions are those emotions such as fear, rage, and happiness, which have highly distinguishable physiological and behavioral patterns (Plutchik, 1980). More subtle emotions could not be accounted for within this perspective.

For James, the real center of emotion and the emotional experience lay within the autonomic nervous system. A stimulating situation excites the autonomic nervous system, which then influences many of the physiological changes that often accompany emotional experiences (Oatley et al., 2006). From James’s (as cited in Solomon, 2003) perspective, the physiological nature of emotion is essential, and he even proposed that without physiological change, there is no emotion. A similar approach to emotions was espoused by Carl Lange, but instead of focusing on the autonomic nervous system as the center of emotion, Lange posited that the circulatory system was the main proponent in eliciting physiological change from emotional episodes (Plutchik, 1980). Both approaches are combined into a single theory known as the James-Lange theory.

James’s work on emotion highlights the importance of understanding the physiological and neural aspects of emotion and how they are related. There are two major criticisms that have been leveled against the James-Lange theory. This theory cannot explain how people can simulate emotional experiences and their bodily reactions, as well as differentiating between emotions that produce similar emotional expressions (Oatley, 2004).

One of James’s biggest critics, Walter Cannon (as cited in Solomon, 2003), argued that contrary to James’s perspective, physiological changes do not define

emotions, and that the arousal of the hypothalamus in the brain is mainly responsible for the generation of both emotional experiences and the accompanying bodily changes. Cannon falsified much of James's emotion theory by disconnecting viscera from the brain in cats. James's theory postulated that emotion could not be expressed in this situation, yet Cannon's cats were able to express emotion. Cannon's alternative explanation emphasized that emotion is derived from the subcortical centers in the brain, and when relaxed, emotions are generated through discharges from the optic thalamus (Plutchik, 1980). This alternative squarely places emotion within the brain, where much work in the biological tradition of emotion is currently focused (Davidson, 2000).

### Cognitive Tradition of Emotion

In contrast to the biological tradition, the cognitive tradition of emotions emphasizes thoughts, feelings, beliefs and judgments for understanding and eliciting emotions. The cognitive tradition of emotion has intuitive appeal, yet has only gained prominence over its biological counterpart in the past 40 years. While cognition generally refers to conscious thought, in the context of emotions, cognition includes both conscious and unconscious thought.

### Classical View of Emotion

Though the cognitive tradition has only gained prominence recently within emotion research, the roots of this tradition date back to ancient Greece, and two important schools of philosophy, the Peripatetic and Hellenistic philosophers. Aristotle guided the Peripatetic philosophers while three different schools of thought, the

Epicureans, the Skeptics, and the Stoics guided the Hellenistic philosophers. All three major schools of Hellenistic thought dealt with emotion, but it is the Stoic school of thought from the Hellenistic thinkers that has been most influential in understanding emotion.

Both Parapetic and Hellenistic philosophers were interested in using philosophy as medicine for the soul (Nussbaum, 1994); Aristotle and the Parapetic thinkers pursued *eudaimonia*, while the Stoics were mainly interested in *ataraxia*. *Eudaimonia* is defined as human flourishing, and encompassed within this is all that an individual deems to be intrinsically important to their lives (Nussbaum, 2004). If one can make an argument that one's life will not be complete without something, it can be included in the *eudaimon* life. Hellenistic thinkers, while interested in the good life, reduced *eudaimonia* to their belief in *ataraxia*, which is freedom from disturbance (Nussbaum, 2002). Freedom from disturbance was especially important for Stoic philosophers, and they believed that emotions were primarily to blame for limiting *ataraxia*. *Eudaimonia* and *ataraxia* play significant roles in understanding both the Aristotelian and Stoic approach to emotion. Aristotle understood that emotions could potentially lead an individual to pursue an incorrect course in life, but he also understood that emotions could be part of the *eudaimon* life (Elster, 1998). For Stoic thinkers, emotion only served a negative purpose, and was always a threat to achieving *ataraxia* (Solomon, 2003).

### Aristotle

Aristotle's approach to understanding emotions is generally accepted as the beginning of the cognitive tradition of emotion, though the importance of Aristotle's

approach to emotion goes beyond cognition. While Aristotle indeed emphasized cognition as the main component of emotion, his approach, unlike other theories of emotion, did not fall victim to the mind-body issues that plagued many emotion theories. Concerning the link between mind and body in emotion, Aristotle (as cited in Solomon, 2003) writes

It seems that most of the soul's conditions – anger, courage, desire, and any sensation – neither act nor are activated without the body. The act of thinking probably belongs to the soul alone, but if even this thinking happens to be some sort of imagination or connected with imagination then it, too, can belong to the body as well as the soul (p. 9).

Aristotle acknowledged both the cognitive and behavioral aspects of emotion, but cognition remains the integral piece of his approach to emotion.

The majority of Aristotle's thoughts on emotion can be found in *The Rhetoric*. *The Rhetoric* is a study in the art of persuasion through speaking, which played an essential role in early Greek life. The art of persuasion in *The Rhetoric* is based on three important principles, *ethos*, *pathos*, and *logos*. *Ethos* characterized the personal character of the speaker, *pathos* involved putting the audience into a particular state of mind, and *logos* was the proof provided by the words in the speech (Elster, 1998). Thus, the principle of *pathos* is essential in understanding Aristotle's approach to emotion. By putting the audience into a particular state of mind and manipulating their beliefs, the speaker could directly influence emotions in their audience.

Beliefs are essential when considering the Aristotelian approach to emotions. Beliefs inform judgments, which ultimately result in the generation of emotions. For example, Aristotle defines "anger" "as an impulse, accompanied by pain, to a conspicuous revenge for a conspicuous slight directed with justification towards what



concerns oneself or towards what concerns one's friend" (Elster, 1998, p. 237). In this example of anger, an individual, through one's beliefs, has come to judge that they have been slighted, thus anger arises. If beliefs are altered from this perspective, then emotion may change as well. Beliefs and emotions are intimately related in Aristotle's perspective on emotion.

### The Stoics

Of the three Hellenistic schools of thought, it is the Stoics who contributed the most to the understanding of emotion. Stoic philosophy took a very strict and practical approach to the teaching and use of philosophy. Furthermore, Stoic philosophy preached that the duty of the philosopher was to help improve all humanity, unlike Aristotle who limited the reach of philosophy to one's immediate surroundings (Nussbaum, 2002).

Stoic philosophy is primarily concerned with healing the soul and creating a life that is free from disturbance. The primary disturbances of the soul according to Stoics are emotions. Emotion arises when an individual is enticed by things that lack true importance (Nussbaum, 1994). From the Stoic perspective, it is beliefs about useless, unimportant things that give rise to emotion, which is similar to Aristotelian reasoning on emotions, especially the relation between belief and emotion. The role of Stoic philosophy is to confront the individual, and through reasoning and discussion, help the individual understand and remove these false beliefs, thus removing emotion and disturbance from life.

Emotion in Stoic thought is separated into two distinct movements. The first movement, which is similar to Darwin's idea of emotion reflex, is an involuntary

response to some stimulus (Oatley, 2004). For instance, a quick movement that one senses out of the corner of one's eye may cause an almost instantaneous reaction. The second movement is evaluative in nature, and based upon the beliefs one holds, the initiation of emotion and action occurs (Nussbaum, 2004). Based on the earlier example, if the individual perceives the movement to be a wild animal, his evaluation of the animal as dangerous would generate the emotion of fear. Stoic philosophy focuses on the second movement of emotion, as it is this second movement that is based on the beliefs of the individual and can be changed through philosophy.

### Emotion and Judgment

Both Aristotle and the Stoics provide the foundation for many modern appraisal theories of emotion, which currently dominate the study of emotion. The divide between the classical approach to emotion and current appraisal theories is bridged through perceiving emotion as judgments. Unlike the biological tradition, which argues emotion is best understood through the body, emotion as judgments contends that emotion is the result of cognitive judgments.

Not all judgments can be considered emotional judgments though. Concerning this issue, Nussbaum (2004) writes, "The story of emotion I will argue is the story of judgments about important things, judgments in which we acknowledge our neediness and incompleteness before those elements that we do not completely control" (p. 183). Nussbaum highlights what separates emotional judgments from more ordinary judgments; emotional judgments are not just about things, but things that have intrinsic value to us. Emotional judgments literally tangle us up and help us engage with our

world in a meaningful way (Solomon, 2004).

Essential to this approach to emotion is intentionality. Intentionality in the context of emotions is not about behavioral intentions, but aboutness (Nussbaum, 2004). Intentionality concerns how individuals value objects as well as their judgments about the object. When a loved one dies for example, a commonly observed emotion is sadness. According to this approach, our judgment that we have lost someone we love and highly value triggers the emotion of sadness. As judgments and values change, so will emotion. Emotion then provides a lens that helps individuals decipher and interpret what is of importance and relevance in their environment.

A major criticism addressed towards this perspective on emotions concerns how a singular judgment can be responsible for an emotion. This criticism is founded on the propositional nature of judgments that is commonly found in language. For example, the judgment statement that “I am angry because I have been offended” seems too simplistic to explain the emotion of anger. The proposition only explains the basic content, but does not contain the wholeness of the actual judgment that took place (Solomon, 1988). The wholeness of the actual judgment must be looked at as systemic, and consists of a whole chain of interrelated judgments that take into account one’s situation, and ultimately concludes with emotion (Solomon, 2004). The simplicity of propositional statements of judgment often obscures the complexity of judgments that occurred prior to an emotional experience.

### Appraisal Theories of Emotion

Linking emotions and judgments is an important step in the development of cognitive appraisal theories of emotion, which attempt to determine the process and structure that underlie emotions. Prior to the development of these cognitive appraisal theories, behavioral theories and models dominated emotion research, yet they failed to address important issues pertaining to emotions. Differentiation in emotion, individual reactions, situations that invoke similar emotions, appropriateness and irrationality of emotion is not explained by behavioral theories (Roseman & Smith, 2001). Cognitive appraisal theories are more successful in addressing these issues, and are based on four common assumptions; interpretation of key events, similar appraisal patterns lead to similar emotions, appraisal generally provides the correct emotion, and emotion has beneficial uses (Roseman & Smith, 2001).

Furthermore, appraisal models supply a starting point for emotional responses, which is not directly addressed by many behavioral theories. Emotions are the end result of the appraisal process, which is triggered by a response to a relevant object or experience. Thus, the emotion process is started through a basic evaluation of relevancy to a situation or object, which initiates physiological changes, expressive behavior, and important elements of the emotion (Roseman & Smith, 2001)

Magda Arnold provided the first modern cognitive appraisal theory of emotion, setting the foundation for the many cognitive appraisal theories that followed. Arnold's theory is Aristotelian in nature, in that emotion does not just involve perception, but the relation between the self and object (Oatley et al., 2006). This was a radical step away from earlier theories on emotion, which generally assumed a perception-emotion process

chain. Arnold's proposed emotion process inserted appraisal in between perception and emotion, creating a process that consists of perception-appraisal-emotion, highlighting the relational nature of emotion. Concerning the emotion process, Arnold (1960) wrote

In the past, psychologists have analyzed the sequence emotion-expression-action rather than the sequence perception-appraisal-emotion. As a result, it has often been claimed that perception and emotion follow upon each other immediately, that they are always associated and considered one...It is quite true that perception and appraisal (and therefore emotion) normally occur together, but there are obviously some instances where emotion is at a minimum, and others where emotion is so intense that it blots out all incidental perceptions. In between there are all shades of intensity, unrelated to the intensity of sensation. Since the two processes, perception and affect do not vary together, they cannot be identical, though their connection in time is exceedingly close (p. 178).

Arnold acknowledged that perception and appraisal are often simultaneous in an emotional situation, but perception and affect do not always vary together, therefore appraisal must mediate between the two. In most emotional experiences, the appraisal process is quick and almost instantaneous. This initial appraisal is direct and immediate, almost a sense judgment that can be subconscious, which is followed by a more reflective appraisal that can correct the initial emotion if required (Arnold, 1960). Thus, contrary to earlier behavioral models, it is the appraisal of an object (real or imagined) as good or bad and its relation to the self that initiates the emotion process (Frijda, 1993).

Arnold further suggested that emotions act as a push and pull mechanism, which are defined as action tendencies. Action tendencies are prewired responses that accompany certain emotions (Frijda, 1987). Highlighting the link between action tendencies and appraisal, Arnold (1960) wrote, "Sartre rightly emphasizes that the object of our emotion fascinates us and takes us captive. This particular bondage is the result of our appraisal arousing attraction or aversion, that is, *action tendencies*..." (p. 182).

These action tendencies can be further defined as states of readiness, which is the

willingness or unwillingness to take part in an action (Frijda, Kuipers, & ter Schure, 1989). These action tendencies can be felt internally through physiological changes, or externally in facial expressions and specific types of behavior. In much emotion theorizing, it is these action tendencies that are the conclusion of the emotion process, and represent the actual emotion, linking cognition and the body (Arnold, 1960; Frijda, 1987).

Arnold's initial theorizing on cognitive appraisal led to two important areas of investigation regarding appraisal, the structure and process of cognitive appraisal. Structural questions look at the dimensions and patterns that lead to specific emotions, while process issues attempt to understand the unique underlying mechanisms at work that allow appraisal to occur (Roseman & Smith, 2001). There are many appraisal theories that address issues of structure, while less attention is paid to the process of appraisal.

Structural appraisal models share some common characteristics. Important to all structural appraisal models is whether a goal is facilitated or thwarted, the locus of control and responsibility for what happened, legitimacy, and controllability (Lazarus, 2001). Lazarus's cognitive-motivation-relational theory of emotion is a well-known structural appraisal theory that addresses many of the important issues concerning appraisal models. What separates this cognitive appraisal theory from other current theories is its reliance on the relation between the individual and object (Lazarus, 2000). This theory was initially developed from work on stress and coping in the military. Stress was found to be linked to a soldier's perceptions and appraisal of their surrounding environment. Success in coping with stress relied on how well the individual could

confront and deal with their appraisals of the surrounding environment (Lazarus, 2001). This relational component, developed in Lazarus's stress research remains an essential part of his appraisal theory of emotion.

Similar to the Stoic belief in the two movements of emotion, Lazarus's theory has both a primary and secondary appraisal. The primary appraisal considers how an experience is relevant to an individual's health, whether it furthers the individual's goals or thwarts them, and the motivational quality of the stimulus (Lazarus, 2001). The secondary appraisal addresses the relational nature of the stimulus, and the potential options for coping. Three basic judgments inform this second appraisal: judgment concerning who is to blame or should take credit for the stimulus, personal ability to deal with the harm and benefit, and future expectation about the relation between one's self and the stimulus (Lazarus, 1991). At the conclusion of the appraisal process, emotions are elicited.

### Appraisal Dimensions

Appraisal dimensions provide structure to emotions. Appraisal dimensions are the cognitive elements that characterize different emotions. Similar appraisal dimension structures distinguish similar emotions, while variances in appraisal dimensions result in different emotions (Smith & Ellsworth, 1985). An examination of the emotions of happiness and misery provides an illustration of how appraisal dimensions highlight differences between emotions. At its most basic, the structure of happiness is an emotion that is high in two different appraisal dimensions, pleasantness and activation. Compared to happiness, the structure for misery is significantly different. Misery is highly

unpleasant, with less activation than happiness. Thus, through the use of appraisal dimensions, unique cognitive features of different emotions can be examined.

### Pleasantness and Activation

Appraisal dimension models show great variation, but two dimensions, pleasantness and activation (also referred to as arousal) are generally part of all models in some form. Both pleasantness and activation are appraisal dimensions that provide the most basic structure to emotion (Russell, 1997). Pleasantness can vary between unpleasant and pleasant, and activation varies between high activation and low activation. Taken together, these two dimensions come to define an individual's core affect (Russell, 2003). Core affect is the general, consistent feeling that an individual has throughout the course of a day, though the individual may be unaware of this feeling (Russell & Barrett, 1999). As pleasantness and activation fluctuate throughout the day, so does core affect.

### Larger Appraisal Models

Pleasantness and activation are the two most basic appraisal dimensions that comprise emotion. Self-reports on emotional episodes often indicate a more complex structure to emotion based on more appraisal dimensions (Manstead, Tetlock, & Manstead, 1989). Many larger appraisal dimension models propose up to six dimensions, which cause variation in emotion. Common appraisal dimensions that exist across many models are control, certainty, power, and anticipated effort.

Labeling of appraisal dimensions across the numerous models that exist is inconsistent, but even with unique labels, many of the proposed dimensions are similar.



Roseman (1984) presents one such model of appraisal dimensions that shares many similarities with other appraisal models, and has been durable over time. This model is composed of five appraisal dimensions: situational state, probability, agency, motivational state, and power. Situational state assesses whether events are congruent with one's motives, probability evaluates the certainty in an outcome, agency looks at the control of circumstances in an event, while motivation considers the motivations occurring during the experience, and power evaluates if an individual feels weak or powerful during the event (Roseman, Spindel, & Jose, 1990)

The labels in Roseman's model are distinctive, but the actual dimensions are consistent with other models. Smith and Ellsworth (1985) propose a model consisting of six dimensions: pleasantness, responsibility and control, predicted certainty, attention, anticipated effort and situational control. The dimensions of pleasantness, responsibility and control, and predicted certainty share much in common with Roseman's dimensions of situational state, probability, and agency (Roseman et al., 1990). Roseman's model also shares similarities with a model presented by Frijda. Frijda's (1987) model proposes five appraisal dimensions: valence, certainty, agency, interesting-ness, and globality. Valence, certainty, and agency are similar to dimensions in both Smith and Ellsworth, and Roseman's models, while the dimensions of interesting-ness and globality are unique to this model (Roseman et al., 1990). It is interesting to note that in these three models of appraisal dimensions, the activation dimension is not directly addressed. Dimensions such as anticipated effort somewhat address activation, but actual activation component of emotion is considered an effect of emotion, not a structural piece in these three models (Frijda, 1987; Roseman et al., 1990; Smith & Ellsworth, 1985).

### Circumplex Model of Emotion

Circumplex models of emotion assume two dimensions to the structure of emotion, pleasantness and activation (Russell, 1980; Watson & Tellegen, 1985). When both dimensions are plotted over each other, it creates a Cartesian plane, with the y-axis representing activation, and the x-axis representing pleasantness (Russell, 1979). The two axes create four different emotion quadrants. The upper right quadrant is characterized as pleasant high activation states such as happiness, elation, and delightedness; the lower right quadrant is pleasant low activation states, which includes calm, content, and tranquility. The upper left quadrant are unpleasant high activation emotions including annoyance, anger and frustration; the lower left quadrant are unpleasant low activation emotions like depression, discouragement, and boredom (see Figure 1). When emotions are plotted on these bipolar axes, a circular model of emotions is generated. Unlike other models of emotion, the circumplex assumes that emotional space is bipolar. Prior to the circumplex, most models of emotion were monopolar, which assumed independence between dimensions (Russell, 1997). Therefore, emotions have particular, unique forms of appraisal that completely separate one emotion from other emotions. Yet, it is hard to believe that all instances of anger or happiness are the same and always contain specific, unchanging processes. Circumplex models of emotion suggest that emotions are similar to a color palette, where emotions have different gradients and can bleed into each other (Russell, 1997). Emotions such as happiness and elation can overlap much like colors do, sharing similar qualities. Contrary to the discrete emotional approach that many appraisal models use, a prototype approach to emotions is utilized in circumplex models of emotion. This approach proposes that

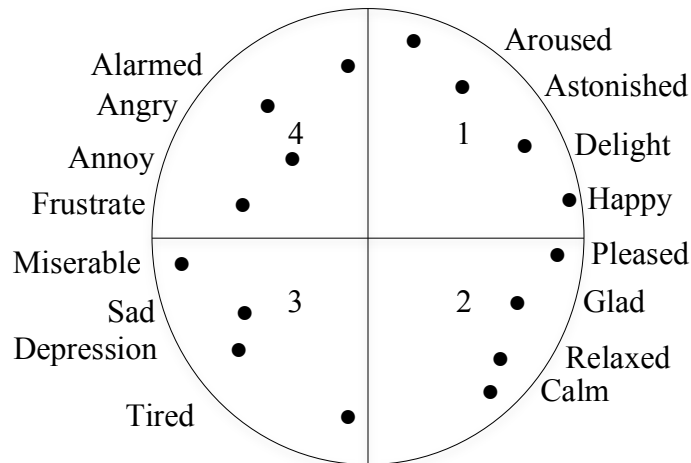


Figure 1. A circumplex model of emotion. The y-axis represents activation and the x-axis pleasantness. Quadrant 1 is pleasant high activation emotions, Quadrant 2 is pleasant low activation emotions, Quadrant 3 is unpleasant low activation emotions; Quadrant 4 is unpleasant high activation emotions.

individuals cognitively store prototype emotions that represent the truest and fullest example of a particular emotion (Fehr & Russell, 1984). Individuals compare emotional experiences with these prototype emotions, and based on best fit, the corresponding emotion is produced. It is possible for an emotional experience to contain all components of the prototype emotion, but most likely an emotional experience will only include some of the pieces (Russell & Barrett, 1999). The prototype approach advances a continuous model of emotions, indicating a somewhat fuzzy distinction between different emotions.

The power of the circumplex lies in its ability to not only compare emotions based on their quadrant, but more specifically through their differences in pleasantness and activation. For example, delight and happiness are two emotions that fall into the upper right quadrant of the circumplex, and are established as emotions that are pleasant and high in activation. More specifically though, the circumplex highlights how these two emotions differ. Happiness often is considered to be higher on the pleasantness

dimension, but lower on the activation dimension. Emotions that are plotted closer together share similarities, while emotions that are plotted further apart, share less in common. Emotions that are plotted 180 degrees from each other are considered opposites. In the case of happiness, many circumplex models plot misery 180 degrees away, indicating these two emotions are opposites.

Drastic changes in pleasantness and activation have the power to initiate and sustain emotional experiences (Russell, 2003). In some situations, these two dimensions are able to explain differences in emotions, but often, different emotions may closely resemble each other and added emotion appraisal dimensions help to better define emotions. It is important then to integrate the dimensions of the larger appraisal and circumplex models of emotion.

Approaching emotion as a continuous phenomenon, as opposed to the discrete approach that is generally emphasized in most appraisal models, offers a better characterization of emotion. The continuous approach of the circumplex model allows emotions to be classified in general categories, which better embodies these phenomena. Differing patterns of appraisal lead to different emotions (Burkitt, 2002), but assuming that an emotion always is initiated by a stable pattern of appraisal is suspect. The continuous approach accepts that an emotion can vary, and in most cases will not contain all aspects of a particular emotion, and may even include characteristics of other emotions (Russell, 1997). Taking a continuous approach to emotions recognizes that even when an emotion possesses a particular label, it is likely this emotion lacks the full characteristics of the emotional prototype, and it best characterized through a more general description.

### Identity Affirmation

One approach to understanding variation in emotional responses is through identity research. Identity affirmation provides a powerful means for predicting and understanding why certain experiences produce certain types of emotions. Identity affirmation is rooted in a specific theoretical approach to the construction and support of identity.

In the context of identity affirmation, an identity acts as socially mandated guidelines and rules that frame social interactions and environments. Each social environment serves as a “scene” in which the individual must enact a social “performance,” which is guided by the rules of the identity that the individual chooses to utilize. Within this metaphor of relating identity to acting, an identity is a script that individuals use to correctly guide their performances (Goffman, 1959). Unlike a Hollywood movie, or Broadway production, where the script and performance are mostly static, identities and their accompanying scripts and performances are dynamic and constantly shift with changes in the larger social world (Freese & Burke, 2004).

Individuals have many different functions in society, and one identity is not able to accommodate all of these functions. Multiple identities are created and maintained allowing the individual to properly think and behave across the myriad of different social situations they may encounter. For example, many individuals have both a family and professional life. In this example, an individual will have one identity that provides guidance for their performance as a family member, and another identity that guides their performance as a professional. As an individual performs on different social “stages,” identity affirmation occurs as the individual receives feedback from their social

environment, indicating whether or not their performance adheres to the socially mandated script for a particular identity. A strong performance elicits positive emotion, while a weak performance produces more negatively tinged emotions. Identity affirmation in this context is the process of maintenance and support of identity through adherence to correct social scripts.

Identity affirmation and identity as a social script are best understood through two complimentary theories of identity, role-identity and identity control theory. Role-identity theory is integral to understanding an identity as a socially constructed set of rules, or scripts. Identity control theory utilizes the basic premises of role-identity theory, but introduces an identity control system, which provides the framework for identity affirmation and its impacts on emotion.

### Theoretical Approaches to Identity and Identity Affirmation

Role-identity theory and identity control theory are linked by a fundamental assumption that self, while being a singular cognitive construct, is made up of multiple identities. Role-identity theory and identity control theory posit that an individual may possess an infinite number of different identities for the different social functions held.

### Role-Identity Theory

Role-identity theory is premised on the assumption that an individual has many identities that correspond to the different functions and positions they hold throughout society. These different functions and positions are defined as role-identities. A role-identity is a position that an individual holds, which must be acted out in accordance with

the socially constructed guidelines for that particular role-identity (Burke & Reitzes, 1981). From this perspective, a variety of different positions that we hold as an individual, such as mother, brother, and teacher could potentially be role-identities. All three positions are well known in society and come with socially prescribed behaviors that one must fulfill to be considered competent in these role-identities. While it has been expanded to understand group identities as well (Stets & Burke, 2000), at its core, role-identity theory is mainly concerned with how an individual chooses different behaviors based on the meanings that an identity may hold (Stets & Burke, 2005). Thus, this theory of identity generally focuses on individual identity.

Role-identity theory conceives of the individual as an actor who is constantly performing different parts to maintain their role-identities. Using the acting metaphor to describe the interaction between an individual and their social environment is useful with this theory as it has its roots in symbolic interactionism. Symbolic interactionism describes reality as being mainly social and is developed through the interaction with others; thus many of the social definitions that may exist come from interaction between individuals (Blumer, 1969). Role-identities are established through the process of interaction between individuals. Through constant feedback between people, role-identities and their definitions are fleshed out. (Stryker, 1968). Goffman (1959) furthers this notion of the individual as an actor, by focusing on role-identities as scripts. Role-identities are not merely directions for different parts one may take on throughout the day, but are literally scripts that must be followed if the performance is to be considered acceptable by others.

The meanings and behaviors that become associated with particular role-identities

are not subjectively created by the individual, but by society. Thus, if one were to inhabit the role-identity of mother, this individual would have to act in accordance with the social script directing how the mother role-identity is to be played. By correctly adhering to the societal script, an individual confirms that they are correctly playing the role-identity from the reaction of others who are witnessing the performance (Goffman, 1959; Stryker & Burke, 2000). Many of these role-identities develop over a long period of time, thus they tend to remain an enduring and normative part of society and are maintained through interactions between people (Thoits, 1991). Role-identities exist for almost all positions that an individual could potentially hold and each has a script associated with it. Proper maintenance of the self in society requires that an individual master these different identity scripts.

The significance of role-identity theory is that it views identity and the construction of identity as both a cognitive and social process. At a cognitive level, an individual is constantly evaluating the social context to determine which role-identity is most pertinent, but also must be participating socially to receive feedback to make this determination. This can be pictured as a two way process in which an individual selects certain behavior, while receiving feedback that reinforces the behavior.

### Identity Hierarchy

An individual may possess multiple identities, but not all identities are of equal importance. It is apparent that while an individual may possess different identities, the individual comes to rely on certain identities, while rarely utilizing others. This identity hierarchy is determined by the salience that is attached to an identity, and how committed



an individual is to a particular identity. The salience of a role-identity is the probability that a particular role-identity will be acted out in a situation (Stryker & Serpe, 1994). Thus, those identities that are more likely to be invoked across multiple situations are more salient compared to other identities (Ellested & Stets, 1998). For example, if an individual invokes the role-identity of parent across a variety of different situations, compared to their professional role-identity, the role-identity of parent is more salient.

Commitment is the second piece to determining an identity hierarchy. Commitment to a role-identity is determined by the amount and strength of relations that one has while in a role-identity (Burke & Reitzes, 1991). Strong commitment to an identity is determined by the importance a particular identity has in maintaining important social relations. Individuals who are highly committed to a particular identity are indicating that that particular identity is of greater importance (Baldwin, Ellis, & Baldwin, 1999). Losing that identity would mean losing meaningful and important social relations to others.

Commitment and salience are strongly related. An identity that an individual is highly committed to is an identity that is deemed to be important, thus it will most likely be used in a variety of situations, increasing its salience (Stryker & Burke, 2000). Role-identities that are high in both salience and commitment are placed higher in the identity hierarchy for an individual and are used more often and ultimately come to better define the individual.

Role-identities that are placed higher in an individual's identity hierarchy impact the behavior of an individual, and more interestingly, their emotions. Role-identities that are higher in the identity hierarchy increase the probability that behavioral choices in

accord with a specific identities will be enacted (Stryker & Burke, 2000). In relation to emotions, those role-identities that are higher in the identity hierarchy produce stronger emotions. Affirming or violating identities that are deemed important to an individual produces a stronger emotional response than those that are not as instrumental to the individual.

### Identity Control Theory

Similar to role-identity theory, identity control theory is based on the same basic assumption that an individual has multiple identities that represent their positions in the world. Identity control theory diverges from role-identity theory by acknowledging discrepancies that can occur in the identity process (Large & Marcussen, 2000).

Discrepancies in the identity process are detected through an identity control system, which manages and maintains the different identities an individual possesses.

The identity control system is an instrumental part of identity control theory and provides the basis for identity construction and maintenance in this theory. Burke (2007) proposes an identity control model that consists of four different mechanisms: the identity standard, which holds the meaning of a given identity; perceptions, which are the self-defining meanings that are relevant to the identity; the comparator, which functions to compare the perceived meaning with the identity standard; and the output behavior that comes from this comparison. This is a dynamic system that is constantly receiving inputs and producing outputs in an attempt to keep a role-identity in line with the social standard (Burke & Cast, 1997). The identity process works through a constant mechanism of inputs and outputs that help supply an individual with information pertaining to the

development and upkeep of their identities. Identity control theory predicts that when there is a discrepancy between a role-identity and the identity standard, negative emotion and corrective behavior are the general outcomes. While negative emotions can lead to discomfort, the identity control process relies on negative emotions to stabilize identity discrepancies through the initiation of corrective behavior (Stets & Tsushima, 2001).

### Predicting Emotion through Identity Affirmation

Emotion, while maintaining both its cognitive and psychophysiological attributes, plays an interesting role in the context of identity affirmation, role-identity theory and identity control theory. Emotion acts as both an internal and external social indicator of the acceptability of an individual's enactment of a particular identity in a specific situation (Burke & Stets, 1999). Internal and external negative emotional feedback is indicative of poor identity performance, while positive internal and external emotional feedback suggests a strong identity performance.

Identity affirmation draws from both role-identity theory and identity control theory to impact emotional outcomes. Identities are scripts that individuals must enact in certain situations, but the enacted identities must match the identity standard set by society to be deemed correct and acceptable. Identity affirmation increases through the enactment of behaviors and actions that fulfill a particular identity script. Identity affirmation decreases when behaviors and actions stray from the identity script.

Identity affirmation relies on the identity control process to produce emotional outcomes. Identity affirming experiences and behaviors signify an individual's identity is congruent with the identity standard. Positive emotional outcomes are generated in these

affirming instances both at an internal and external level indicating the acceptance of the identity performance, as well as urging the individual to continue with this performance in similar situations (Stryker, 2004). Identity disaffirming events and behaviors produce a negative emotional outcome. Negative emotions suggest that an identity performance diverges from the identity standard, requiring the individual to take corrective action, or risk remaining in an uncomfortable emotional state (Stets, 2007). Two scenarios illustrate the link between identity affirmation and emotional outcomes. In the first scenario, an individual may possess the role-identity of husband. The script for this particular role-identity of husband in this scenario indicates that the individual must take on 50% of the housework. To properly enact this identity, the individual takes part in behaviors and actions that satisfy the script. This produces positive emotions internally for the individual, as well as eliciting positive emotions from one's partner. In the second scenario, the individual does not perform the correct behavior, and fails to contribute enough time to enacting this identity. These identity disaffirming actions produce negative emotions in both the individual and their partner, as the identity has been played poorly. The emotional predictive power of identity affirmation is somewhat limited. Identity affirmation is able to predict more general states of emotion, instead of specific emotional outcomes (Cast & Burke, 2002).

Negative emotional outcomes resulting from a decrease in identity affirmation are well documented. Three potential negative emotional outcomes are predicted based on the decrease of identity affirmation. A decrease in identity affirmation resulting from a discrepancy in one's actual actions from perceived ideal actions, as well as the ideal perceived actions of another leads to dejected emotions. A difference between actual

actions and what another believes to be correct action results in agitated emotions (Higgins, 1987). The link between the decrease in identity affirmation and negative emotion has been documented in a wide range of social settings such as parenting, status, and gender (e.g., Ellested & Stets, 1998; Stets & Burke, 1996; Stets, 2004). The intensity of the negative emotion is also tied to the salience and commitment an individual has to the identity (Burke & Stets, 1999). The correlation between intensity of negative affect with the salience and commitment to an identity has been supported in studies of marriage, parenting, and status (e.g., Baldwin et al., 1999; Ellested & Stets, 1998; Stets & Burke, 1996).

Evidence supporting positive emotional outcomes resulting from an increase in identity affirmation is not as robust. An interesting issue that has arisen when considering the connection between positive emotional outcomes and increases in identity affirmation is the nature of the affirming experience and behavior. In some situations, an individual may receive affirming or disaffirming feedback that does not relate to their current identity. In disaffirming instances, any sort of disaffirming feedback elicits negative emotions, even if the feedback is not related to the current identity in use (Stryker, 2004). When considering affirming behaviors and experiences, feedback that is affirming, but not for the currently utilized identity, could potentially generate negative emotions (Marcussen, 2006). This caveat makes predicting positive emotions from identity affirming behaviors and experiences more complicated. Yet, just as disaffirming events produce negative emotions as a signal to reevaluate one's identity performance, identity affirming events and behaviors should generate positive emotions as signal of a successful identity performance.

### Culture

Culture significantly impacts both emotion and identity affirmation. In many facets of both emotion and identity, there is little cultural variation. Aspects of facial emotion expressions, appraisal dimensions, identity construction and identity affirmation only slightly vary across cultures (Ekman & Friesen, 1971; Mauro et al., 1992; Russell, Lewicka, & Niit, 1989; Seih et al., 2013). While the structure and processes associated with emotion and identity remain constant across cultures, cultural variation in emotion is apparent as facial emotion expressions vary between cultures, situations are appraised differently, and the preference for certain types of emotions. Identity affirmation culturally varies based on the influence derived from the group or individual.

Culture is the symbolic aspect of meaning in society that include, but are not limited to beliefs, values, rituals, art forms, ceremonies, language, stories and everyday habits which are transmitted through human interaction (Stephan & Stephan, 1990; Triandis, 1995). Culture provides important rules that are incorporated into the social scripts that help an individual feel and act properly in everyday life (Goffman, 1959). The rules and scripts that are associated with different cultures developed over long periods of time, and through human experience and interaction. The continuation of different cultural practices continues to rely on the social world of humans. Even though culture exerts a powerful influence over those individuals who reside under it, culture is still a human product, and changes as society changes (Pinker, 2002). Over time, cultures have taken different developmental paths, which have resulted in different cultural rules and scripts being created. It is these rules and scripts that produce the cultural variation that occurs in both emotions and identity affirmation.

Culture is not country specific, and often encompasses large geographical areas. Many countries have some specific cultural practices that are unique, but there are large-scale dimensions of culture that have been observed across many different societies. Four large-scale dimensions of culture are found to exist: collectivism/individualism, masculinity, power distance, and uncertainty (Hofstede, 1980). All four dimensions influence widespread cultural norms, values and beliefs that exist in different societies.

### Collectivism and Individualism

In the context of emotion and identity affirmation, the collectivism/individualism dimension has proven to be highly effective in understanding the cultural variation that occurs (Nisbett & Miyamoto, 2005; Triandis & Suh, 2002). Geographically, cultures that are defined as individualistic are found in North America and Western Europe, while the collective orientation dominates in Eastern Europe, South America, Africa, and Asia (Triandis, 1995).

Collective cultures are defined as those where the individual is strongly tied to the larger group. Goals, identity, emotion and behavior are firmly linked to the larger actions of the group. This orientation causes large, stable in-groups through which the individual works and is subordinate (Triandis et al., 1988). Individual cultures are characterized by the favoring of the individual and their personal goals, which is achieved through the individual's own preferences, needs, and rights. Groups remain important in individual cultures, but are seen as a means through which the individual attains their own goals (Earley, 1989). Within collective cultures, feelings and behavior, as well as their underlying norms, beliefs, and values support group cohesion and harmony. The

opposite occurs in individualistic cultures, where feelings, behavior, and their essential norms, beliefs and values support individual resilience and agency (Kitayama et al., 2006).

### Ecocultural Origins of Collectivism and Individualism

The collectivism and individualism observed throughout different cultures developed over long periods of time that can be traced back to early human societies. Collectivism is a more widespread cultural orientation, thus the origins vary depending upon what geographic area is highlighted. The collective culture explored in this study is limited to Chinese society. Ancient China provides the foundations for the current collective orientation in China. The ecocultural practices of Ancient Greece provide the foundations of individualism that are present in North America and Western Europe (Nisbett, 2004). The individual culture examined in this study is the United States.

There are numerous ecocultural factors that influence cognition and behavior. Geography, homogeneity of population, hunting versus farming, population stratification, and division of labor all play a significant role (Triandis, 1995). Both ancient China and Greece grappled with these ecocultural factors, but differences in how these factors displayed themselves moved China towards a collective orientation and Greece towards an individual orientation.

### Ancient China and Greece

The geography of China is more conducive to agriculture, with large valleys full of fertile land, while Greece possesses a more rugged landscape with steep mountains,



and soil that does not support sizeable farming. The geographical differences between the two societies caused ancient China to become mainly an agrarian society, while ancient Greece was more dependent on hunting and herding for subsistence (Triandis, 1995). The large-scale agriculture in ancient China depended on group cohesion and harmony, thus a collective lifestyle was essential. The hunter/herder lifestyle of ancient Greece did not require working in groups, and was often solitary, favoring the agency of the individual. There is a strong link between agriculture and collectivism, and hunter/herding and individualism. Farmers tend to rely on group norms and collective relations, while hunters and herders work more independently, and construct their own work norms (Uskul, Kitayama, & Nisbett, 2008). These lifestyle choices were instrumental in China becoming a collective culture and Greece an individual culture.

Population stratification and division of labor were directly linked to the agrarian and hunting lifestyles of ancient China and Greece. As a largely agrarian society, ancient China required a strong division of labor and population stratification to properly manage agriculture. Ancient China had a strong central government that was supported by powerful local governments. The population was strictly split into peasants, merchants, lords, and emperor (Diamond, 1999). This system helped to form strong in-groups, with particular norms and values that were strictly followed to maintain agriculture and group harmony (Choi & Nisbett, 1998).

With its more fractured landscape, and reliance on hunting, organized population stratification and division of labor were not as important in ancient Greece. Nisbett (2004) notes that hunting was a solitary activity in Greece, thus division of labor served little purpose. Furthermore, the fractured landscape and lack of a strong central

government allowed individuals in Greece to freely move between groups with little fear of retribution, eliminating established population stratification.

The population of ancient China was highly homogeneous, while the population of ancient Greece was more heterogeneous. Ancient China was dominated by the Han Chinese, and the population of Greece was diverse due to its maritime location (Nisbett, 2004). Homogeneity in a population generally leads towards a more collective lifestyle as in-groups become strong, requiring individuals to become part of the larger group to succeed. Heterogeneity on the other hand magnifies differences between individuals, producing less formalized norms, leading to a more individualistic society (Triandis et al., 1988). As a more homogenous society, in-groups in China became essential for survival, making a collective orientation a more useful way of living. The diverse, heterogeneous society of ancient Greece made reliance on in-groups less important, thus an individual orientation was more beneficial.

The ecocultural realities faced by ancient China and Greece were instrumental in the development of the collective and individual cultural orientations that were present in ancient China and Greece. Agriculture, a strong central government, strict population stratification, and division of labor in China required a collective orientation. Problems with in-group cohesion could have potentially resulted in agriculture failing and a breakdown in social structure. In Greece, an individual orientation provided greater access to resources, resulting in a more successful lifestyle. Hunting, lack of a central government, loose population stratification and division of labor required that the individual be self-reliant, instead of leaning on larger groups for support.

### Confucius and Aristotle

The teachings of Confucius and Aristotle are significant in understanding how collectivism came to dominate Chinese culture and individualism came to dominate American culture. The ecocultural factors that moved China towards collectivism, and Greece towards individualism influenced Confucius and Aristotle. Confucius and Aristotle observed their surrounding environments, and organized what they experienced into formalized sets of rules and practices that supported the collective and individual cultural orientations. The teachings of Confucius focused on group living, ritual, and respect. This is not surprising as these ideas supported the collective lifestyle in China. Aristotle focused on reason, argument, and curiosity, which supported an individual orientation.

Confucian thought extends into many areas of Chinese life, colored by a long-standing theme of harmonious living and interaction with others. Li (ritual) and Jen (goodness) are two central concepts in Confucian thought. Li is ritual in living, which leads to particular patterns of conduct, and Jen consists of putting ritual to use in a respectful manner towards others (Bockover, 1995). The concepts of Li and Jen create strict and respectful ways of interaction that lead to strong group cohesion.

Societal hierarchy and respect for hierarchy are important characteristics of Confucian thought. Family life and respect for one's parents and elders was of great importance to Confucius (Hansen, 1995). The group is considered the most important unit in Confucian thought, which is stabilized through strong respect and ritual within the group. Confucian thought validated the collective lifestyle in ancient China, becoming instrumental to the organization of Chinese society. Wei-ming (1994) states that while

concepts such as self and identity were never directly attended to in Confucian thought, self-realization could never be attained unless one gave themselves over to the larger group. The group, then, is the main unit in society according to Confucius, and only through collective living could the individual achieve the correct approach to living.

Aristotelian thought is just as influential in the development of the individual cultural construct, yet is based on a different set of beliefs and values. One of the major themes of Aristotelian thought concerned the concept of essence. In the context of Aristotelian thought, essence is the properties of an object that are fixed, no matter the circumstance (Elster, 1998). The concept of essence is essential to understanding individualism. Unlike the collective cultural orientation, where self is often situational and interdependent, the self in an individualistic culture generally remains stable across different contexts (Markus & Kitayama, 1991). Unlike collective cultures, where the individual generally conforms to the group, the concept of essence when extended to humans implies that the individual remains constant across all groups of which one may belong. This allows for an individual to pursue their own goals above the goals of the group, which is an essential part of the individual cultural orientation. In the quest to find the essence of objects, Aristotelian thought uses argument and rhetoric to probe questions of essence. The reliance on argument and rhetoric came naturally from the search for essence in the diverse society of Ancient Greece. Nisbett (2004) explains that argument and rhetoric are necessary to consider all potential aspects of an object, which is required to determine an essence.

### Culture and Emotional Variation

Psychophysiological and cognitive variation in emotion due to culture occurs in facial emotion expressions, appraisal, and emotional preference.

#### Variation in Facial Emotion Expressions

Research on the cross-cultural recognition of facial emotion expressions provides strong evidence supporting the universality of emotions, but these same studies also indicate that cultural differences do exist, as no culture is able to properly identify all expressions (Ekman & Friesen, 1971; Ekman et al., 1987). To address these inconsistencies, Ekman (as cited in Solomon, 2003) proposed the neurocultural theory of emotion.

This theory proposes that facial expression of emotions is linked to two different internal mechanisms, affect programs and display rules. Affect programs store the patterned responses that have been developed through evolution, which direct emotional expression. Affect programs are culturally universal. The variation that is often observed in emotional expressions is linked to display rules, which are culturally learned. When variation occurs in the facial expression of emotions, it is the culturally learned display rules that conceal the actual universality of basic emotions in expressions (Matsumoto, 1991). Ekman et al. (1987) found in Japanese and Chinese culture that particular pleasant and unpleasant high activation emotions were either expressed differently or not at all. This was attributed to cultural norms that restrict the expression of such emotions. Thus, if no display rule is present, emotion is expressed unimpeded. If a display rule does exist, emotional expression will vary from universal expression.

### Variation in Appraisal

The dimensions and process of appraisal are remarkably similar between Chinese and American culture. Chinese individuals also utilize emotion appraisal dimensions that are consistent with many Western appraisal dimension models. The emotion appraisal dimensions of pleasantness, certainty, effort, control, appropriateness, and circumstances are used in Chinese culture (Mauro et al., 1992). These six emotion appraisal dimensions share much in common with the appraisal dimensions of pleasantness, certainty, control and responsibility, which are found in the models of Roseman (1984), Smith and Ellsworth (1985), and Frijda (1987).

Though emotion appraisal dimensions are consistent between Chinese and American cultures, not all situations are appraised in a similar manner, resulting in different emotional outcomes for similar experiences. The collective and individual cultural orientations in Chinese and American societies cause differing appraisals of comparable events, resulting in divergent emotional outcomes. In some instances, this is noticeable in what individuals focus on, and evaluate as being important in an experience. As a result of the collective orientation, Chinese individuals possess a more holistically perceptual approach, while the individual orientation in America generates a more analytic perceptual approach (Nisbett & Miyamoto, 2005). Holistic perception attends to the relation between an object and the current context; analytic perception focuses on the salient object outside of the current context. Differences in perception between Chinese and American citizens impact what is focused on and deemed important in an experience, influencing emotion.

Cultural sensitivity to particular appraisal dimensions is also responsible for

variation in emotion. A situation that is evaluated by both a Chinese and American individual to be high in similar emotional appraisal dimensions can result in differing emotions (Elfenbein & Ambady, 2003). For example, the collective orientation makes a situation of high in-group control preferable to Chinese individuals, but due to the individual orientation, less desirable to an American individual. Differing emotional outcomes is the consequence of this cultural sensitivity.

### Variation in Emotion Preference

Emotion preference varies between the collective and individual cultural orientations. Collective and individual cultures have different emotional parameters that emphasize distinctive ways to emote, driving the variation in emotional preference. Cultural scripts that direct emotion are defined as “feeling rules,” which designate proper emotion and emotional reactions in society (Hochschild, 1983). Cultural orientation often defines general feeling rules, which structure society. Deviation from the parameters set by feeling rules can cause stress and harm for an individual, while adherence to these parameters generally results in social rewards (Hochschild, 1979).

Chinese culture has an emotional preference for pleasant low activation states, while the individual culture of the United States prefers pleasant high activation states (Tsai, Knutson, & Fung, 2006). Feeling rules that have developed in both cultural contexts explain how these emotional preferences developed. Chinese collectivism, which emphasizes the group, is more successful with emotions that support group cohesion and reliance, while strong, positive emotions advance individualism in the United States. Over time, feeling rules have created emotional parameters indicating

acceptable emotions that support Chinese collectivism and American individualism.

The feeling rules in Chinese culture generally favor emotions such as empathy, tranquility, guilt, and shame. These pleasant and unpleasant low activation emotions are conducive to maintaining group unity and harmony (Frijda & Mesquita, 1994). The preferred emotions serve an important role in maintaining important intrapersonal relations within groups. Emotions such as calm and tranquility are pleasant low activation states that do not upset intragroup relations, thus allowing for group harmony to remain (Kitayama, Markus, & Kurokawa, 2000). The unpleasant low activation emotions such as guilt and shame perform a similar role by keeping individuals within the norms of the group by indicating that group feelings rules have been violated (Eid & Diener, 2009).

Pleasant high activation states such as happiness, elation, and pride are the preferred emotions in the United States. Unlike Chinese culture, which is centered on large, stable groups, American culture emphasizes the individual, thus the preferred emotions support individual achievement and agency. Pride, for example is an emotion that is indicative of individual achievement and agency. Pride is a pleasant high activation state that is indicative of one's belief that they have accomplished an important achievement in their life (Eid & Diener, 2009). In most instances, pride is related to the individual's belief in their own achievement. It places the individual's own goals over those of the larger group. Emotions such as happiness and elation serve a similar purpose, highlighting an individual's belief in goodness of one's present life. Unpleasant high activation emotions such as anger and distress are often experienced in disagreeable situations as they are indicative of a slight towards the individual, not the group (Oatley



et al., 2006).

It is likely that individuals raised in Chinese collective culture do experience pleasant high activation states such as pride and happiness. The same can be said for American individuals and the elicitation of pleasant low activation states. Within Chinese culture, displaying pleasant high activation emotions such as pride and happiness violates the feeling rules, and is seen as favoring one's self over the goals of the larger group (Matsumoto, 1989). For example, expressing pride in China can be seen as insult, as this emotion can be interpreted as placing the individual accomplishments over those of the group (Markus & Kitayama, 1998). In American culture, pride signals similar beliefs in one's self, but in this context, pride is a preferred emotion as it highlights individual accomplishment, which is an important part of individually oriented cultures.

#### Variation in Emotional Behavior

Collectivism and individualism also account for the variety of emotional behaviors an individual may display (Matsumoto, 1991). This interesting relationship between collectivism and individualism, and emotion variation stems from the importance of in and out groups in collective and individual cultures. Collective cultures such as China favor in-group relations, with out groups serving little purpose. The reliance on in-groups in collective cultures subjects an individual to the group's feeling rules, limiting the emotional behavior of the individual. Out-group interaction in individual cultures such as the United States is perceived as one-on-one interactions, thus emotions displayed during these interactions are not restricted by in-group feeling rules (Triandis, 1989). The outcome of in- and out-group relations in collective and individual

cultures are that collective cultures are not as tolerant of expressing a wide range of emotions, while individual cultures allow a larger variety of emotional behaviors.

### Culture and Identity Affirmation

The cultural orientations of collectivism and individualism affect identity affirmation through identity construction and maintenance. The need for identity affirmation is not limited to Western cultures, with recent research indicating that individuals in collective cultures such as China and Japan have a strong need for identity affirmation (Chen et al., 2006; Seih et al., 2013).

### Interdependent and Independent Self

With the group being the main unit of emphasis within the collective cultural orientation, identity is tightly linked to the group, which is constructed and maintained through these relations (Triandis, 1997). In individually oriented cultures, identity formation and maintenance relies on the individual (Triandis et al., 1988). Identity developed in a collective culture is defined as interdependent self, while identity established in an individual culture is classified as independent self (Markus & Kitayama, 1991). Because of the collective cultural orientation in China, most individuals have developed an interdependent self, while the individual orientation in American culture has resulted in the development of independent self.

The interdependent self relies on bringing others into the sphere of one's identity and actively utilizes the feelings, emotions, and goals of other individuals to form and maintain identity. Independent self forms and maintains identity by focusing on one's

internal feelings, emotions, and goals. Other individuals' feelings, goals, and values are generally neglected with the independent self (Markus & Kitayama, 1991). The emphasis placed on the group and the individual in collectivism and individualism ultimately play an important part in the development of identity

Differences in identity construction and maintenance attributed to interdependent and independent self are well documented. In the development of self-concept and identity, Chinese individuals rely on family and social groups, while Americans attribute the formation of self-concept and identity to their own goals and unique qualities (Bond & Cheung, 1983). Chinese identity formation and support leans strongly on interpersonal relations. Groups provide much of the meaning that a Chinese identity acquires, making the stability of interpersonal relations within the group extremely important (Brewer & Chen, 2007). Identity derived from independent self does not neglect the importance of groups in creating and supporting different identities, but comes to rely on the individual's personal traits for definition (Kitayama, Markus, Matsumoto, & Norasakkunkit, 1997).

Interdependent and independent selves create particular ways of constructing and supporting identity. Identity affirming events and behaviors within collective and individual cultures vary due to this difference in identity construction and support. This distinction is illustrated by examining the identity of mother that exists in Chinese and American societies. This is an identity that exists in both societies, yet the script differs between Chinese and American societies. The Chinese identity of mother, shaped through a collective cultural/interdependent self-orientation, is played out through the mother raising her child in an interdependent, group mind set. The American identity of

mother, influenced by an individual cultural/independent self-orientation, raises her child to be independent and self-reliant (Kitayama & Markus, 1997). Experiences and behaviors that will affirm the identity of mother in both societies will differ due to the impact of interdependent and independent self that is associated with the collective and individual orientation.

### Chinese Tourist Identity

Determining the behaviors and experiences that affirm Chinese tourist identity requires that this identity be defined and scripted. The collective cultural and interdependent self-orientations provide the foundation for determining the important qualities of the tourist identity in China. Both the collective and interdependent orientations construct and maintain identity by incorporating the feelings, goals, norms, and values of those who belong to the individual's in-group (Markus & Kitayama, 1991). Deviation from the in-group is not acceptable, thus uncomfortable situations will be avoided if permitted, reducing the amount of risk taking (Hofstede, Hofstede, & Minkov, 2010). While deviation from group norms is frowned upon, giving one's self to the improvement and support of the group is highly regarded (Kim, Forsythe, Gu, & Moon, 2002). Taking on the characteristics of the larger group promotes harmony and better group function. An outcome of this group reliance is a preference for greater practical functional value in objects and experiences. Functional value concerns how an experience and object work, and what it can do for the individual. In the context of Chinese culture, greater practical functional value is desired, as it provides greater support for the group, when compared to more hedonistic functional value (Caneen,

2004; Chan, 2001).

These more general qualities of Chinese identity help inform the characterization of Chinese tourist identity. Chinese tourist identity is rooted in the in-group, where the individual tourist is most comfortable. While not opposed to risk taking tourist activities, the Chinese tourist will attempt to avoid risk taking touristic experiences that could potentially upset the stability of the group. Still, risk taking touristic experiences can appear attractive to the individual Chinese tourist if they can be accomplished through the group, and ultimately support the goals of the larger group. Practical tourist experiences will best suit the individual Chinese tourist.

Identity affirming experiences and behaviors for the Chinese tourist identity must take into account the script for this identity. Touristic experiences involving members of the individual's close family, or those in the individual's in-group will affirm the tourist identity. Less risky behavior by the individual and other members of the group will provide affirmation, though if risky behavior in the experience benefits and is accomplished by the entire group, affirmation potentially can occur. More practical touristic experiences such as hiking, touring national parks, and sightseeing will affirm identity. These are normal, well known forms of tourism, thus upholding the stability of the group.

#### American Tourist Identity

American tourist identity is established through the individual cultural and independent self-orientations. Groups and others remain on the periphery, playing less of a role, allowing identity to be constructed and maintained through the experiences and

behaviors of the individual. While a full deviation from societal norms is looked down upon, a controlled divergence is recognized as establishing uniqueness and independence (Markus & Kitayama, 1991). Riskier experiences and behaviors are often sought out to display uniqueness and independence, and there is greater comfort across situations (Hofstede et al., 2010). Practical functional value is of less importance when considering experiences. Functional value can be used to demonstrate status, individuality, and unconventionalness which are craved by American individuals (Xiao & Kim, 2009).

American tourist identity requires a certain amount of freedom to demonstrate independence and uniqueness. Group tourist experiences are not avoided, but within the group, there must be leeway for the individual to exercise their own agency. Riskier touristic experiences and behaviors provide a means to display one's individuality, making risk taking an integral part of American tourist identity. Experiences and behaviors that have a greater exotic functional value will be sought out for display purposes.

Identity affirming touristic experiences and behaviors for the American tourist identity will center on individually oriented experiences. Group experiences can affirm this identity, but not directly. If the group acts as a means for the individual to demonstrate a mastery of their own skills, identity affirmation can occur. Touristic experiences and behaviors that have riskier elements, even if inducing anxiety during the actual experience, are very important to affirming identity. Exotic experiences are craved, but this does not preclude well known tourist activities such as hiking, sightseeing or touring national parks. American tourists will seek out these experiences, but in potentially more unusual and challenging environments.

### Population

The population of interest in this study is the new Chinese middle-class that has experienced substantial growth since Deng Xiao-Ping's economic reforms of 1978. Current estimates of the size of this social group vary between 35 to 325 million people, making up between 9 to 25% of the total population in China (Chen, 2002; He Li, 2006). The current economic reforms in China have also increased the purchasing power of the new middle-class. Farrell, Gersch, and Stephenson (2006) place the current purchasing power of the new middle-class at 4.8 trillion Yuan (US\$772 million). They expect this to rise to 13.3 trillion Yuan (US\$2.1 billion) by 2025.

### The New Chinese Middle-Class

Unlike the middle-classes that have developed in Western countries such as the United States, the new middle-class of China that has risen since 1978 consists of fractured groups that share common social and economic similarities. This runs contrary to the more connected nature of Western middle-classes. The fractured nature of the new Chinese middle-class is a result of the great power that the Chinese government wields over the economy.

Contrary to many economic and social modernization theories, which predict the organic growth of the middle-class due to economic reforms (Tang, 2011), both capitalism and the new middle-class that have accompanied it in China are products of the state and are somewhat artificial in nature. As Chen (2002) outlines, capitalism in China is structurally limited, with a strong reliance on the Chinese government, which still tightly controls and monitors the economy. While providing new economic

opportunities, Chinese capitalism is still very much a state entity, which runs contrary to capitalism that exists in many Western countries.

The unique nature of Chinese capitalism has been highly influential in the development of the new Chinese middle-class. Western social theories position the middle-class as the main agents of change in society. As the middle-class grows in power, so does capitalism and democracy, offsetting the power of the state (Xiao, 2003). The rise of the new Chinese middle-class has not brought with it the expected social change. While the new middle-class has grown in economic power, the state still exercises a large degree of power over the economy, with the ability to severely limit capitalism and economic opportunity.

The fractured new middle-class that currently exists in China is a result of the government's continued control over the economy. Tomba (2009) explains that the status quo for much of the new middle-class is the most preferable situation when engaging with the state, as this protects their new found wealth and position in society. Furthermore, for many individuals who wish to join the ranks of the new middle-class in China, relying on the state is essential for success. Strong relations with the state help procure influence and resources that are needed to enter and remain part of the middle-class (Cai, 2005; Donald & Zheng, 2009). Whereas the connected nature of the middle-class in Western countries is beneficial for middle-class individuals, the same is not true for the new Chinese middle-class. By remaining part of their smaller groups and not challenging the state, members of the new Chinese middle-class can continue to reap the benefits of the open economy.



### Characteristics of the New Chinese Middle-class

Even with the splintered makeup of the new Chinese middle-class, there are economic and social features that separate this new socioeconomic class from other social segments in China. Income is often used to differentiate members of the new middle-class. While income is an important indicator, it can also be troublesome. Income often varies from region to region, with those living in urban areas such as Beijing and Shanghai earning more due to the higher cost of living, masking potential new middle-class individuals (He Li, 2006). Furthermore, individuals often provide inaccurate income reports to avoid government interest (Anagnost, 2008). Because of these issues with using income as an indicator, further criteria must be utilized. Education, occupation, and consumptive patterns also provide insight into the makeup of the new middle-class.

The income range that best describes the new middle-class is somewhat arbitrary. A recent report issued by the Chinese Communist Party (CCP), based on typical monthly expenses, classified a middle-class family as one that has a household income of between 100,000-300,000 Yuan (US\$16,063-\$48,191) per year (Five Groups, 2002). Chen (2002) sets a somewhat larger household income range of 100,000-700,000 Yuan (US\$16,063-\$112,446) per year for the middle-class based on wage schemes and sources of income for several professions in more affluent provinces. Yet, some income range estimates for the new middle-class in China are much lower. Farrell, Gersch, and Stephenson (2006), and Jing (2010) recommend using a disposable household income range of 25,000-100,000 Yuan (US\$4,015-\$16,063) per year. This income range is based on the current economic realities that presently exist in China, with 70% of Chinese households still

earning fewer than 25,000 Yuan a year.

No official income range exists for clearly defining the new middle-class. With 70% of the population still living on less than 25,000 Yuan per year, an income higher than this value separates an individual from the majority of the population. Based on this, and current middle-class income range estimates, as well as the need to be inclusive to the ever-growing middle-class in China, a middle-class disposable household income range will be set at 25,000-300,000 Yuan (US\$4,015-\$48,191) per year.

A second marker of the new middle-class is the emphasis on higher education. Tomba (2004) explains that with the increase in income within the new middle-class is the expectation that there will be improved access to educational resources. Jian and Xiaohan (2003) found that one of the top issues for new middle-class families in China is getting their children into top private schools as this presents the best opportunity for entering the best universities, increasing the chances for success once one finishes their formal education. Recent educational statistics released by the Chinese Academy of Social Sciences (2003) found that on average, most individuals who classify themselves as part of the new middle-class had 14.9 years of schooling (earned a bachelor's degree).

Occupation is the third marker of the new middle-class. The most recognizable occupation in the new middle-class is that of the private entrepreneur. Prior to the economic reforms of 1978, private entrepreneurs were not allowed in China due to state policy, but with the opening of the economy, private entrepreneurs have experienced a high level of financial success, and have become the face of the new middle-class (Tang, Woods, & Zhao, 2009). While private entrepreneurs are the most recognizable occupation, a variety of other occupations define the new middle-class. Chunling (2009)

and the Chinese Academy of Social Sciences (2003) have designated white collar occupations such as foreign firm managerial staff, middle and high level managerial staff of state owned financial institutions, medical and law professionals, as well as intellectuals as part of the new middle-class.

A final defining marker is consumptive behavior. The new middle-class has moved away from the frugal consumptive patterns that once characterized Chinese society prior to 1978, and are slowly moving towards a more Western style of consumptive behavior. Cui and Liu (2001) explain that in order to be considered part of the new middle-class, one must own a house, and spend money on big-ticket items such as large televisions, foreign brands and cars. Owning these expensive items has become a defining feature of the new middle-class of China.

Even with the central government continuing to strongly monitor the Chinese population as well as regulating the economy, the new middle-class has carved out a strong niche within Chinese society. With more disposable income due to greater economic opportunities, the new Chinese middle-class will play a pivotal role in fueling the expansion of the Chinese outbound tourism market.

### Chinese Outbound Tourism

Since 1978, outbound tourism has slowly gained popularity in China. Before 1978, tourism was almost completely restricted for the general population, but starting in 1983, restrictions on domestic and outbound travel were lifted. The emergence of Chinese outbound tourism has proceeded through three phases. During the initial phase, government arranged tours were permitted in two locations, Hong Kong and Macau. The

intended purpose of these government tours was to allow families to see each other and reunite (Keating & Kriz, 2008). The second phase was initiated in 1990, when the Chinese government signed bilateral travel agreements with Singapore, Malaysia, and Thailand. Unlike the initial phase, trips to Singapore, Malaysia, and Thailand could be directly funded by the traveler for recreational purposes (Cai et al., 1999). The final stage occurred in 1997, when the first bilateral agreements were signed with the non-Asian countries of Australia and New Zealand, marking the first time that Chinese residents could experience Western culture first hand (Zhang & Heung, 2002).

Since 1997, Chinese outbound tourism has been managed and regulated by the Approved Destination Status (ADS) system. This system is based on the bilateral agreements that have been signed between China and overseas destinations; it also restricts travel to countries that have not signed travel agreements with the Chinese government (Keating & Kriz, 2008). Currently, bilateral agreements have been signed with over 130 countries, with the United States being one of the newest members to join the ADS system (PRC, 2008).

Between 1993 and 2004, outbound tourism from China increased 17% a year, resulting in a surge of outbound Chinese travelers (DFAT, 2005). In 1993, estimates placed the number of Chinese outbound tourists at 3.74 million (Chinese National Tourism Administration, 2003); this rose to almost 80 million outbound tourists in 2012 (Chinese Tourism Academy, 2012). Further predictions concerning the size of the Chinese outbound tourism market suggest continued growth. By 2020, the number of Chinese taking part in outbound tourism is expected to reach 100 million, with China accounting for 6.4% of all outbound tourists (Keating & Kriz, 2008).

### Attributes of the Chinese Outbound Tourism Market

With the expansion of the Chinese outbound tourism market, demographic data have painted a general profile of the outbound Chinese tourist. Outbound Chinese tourism is a male dominated activity, with men accounting for between 68 to 77% of all outbound tourists (Cai et al., 1999; Qu & Li, 1997). The majority of Chinese outbound travelers are between 26 and 50 years of age, with a large segment possessing a bachelor's degree (Cai, O'Leary, & Boger, 2000). Most Chinese travelers work in middle and top-level jobs. This includes work in government offices, academics, state enterprises, and joint venture businesses. Average monthly earnings are between 1,600 to 4,000 Yuan (US\$257 to \$643) a month (Cai et al., 1999).

Chinese outbound tourists prefer to travel in larger groups for long periods of time. Cai et al. (1999) found the average size of an outbound tourism group to be 11, and the average amount of time spent traveling to be almost 20 days. Tour types are dominated by all and partially inclusive packages that are prearranged through travel agencies and employers (Qu & Li, 1997)

Outbound tourism for Chinese tourists can be quite expensive. Travel to countries in Asia, such as Singapore, Malaysia, and Thailand can cost between 3,600 to 5,000 (US\$600 to \$800) per person (Cai et al., 1999). The cost of travel to destinations outside of Asia increases exponentially. Chen (1998) estimates that a trip to the United States for 15 days can cost over 34,000 Yuan (US\$5,500) for an individual. For couples and families, travel costs can range from 40,000 to 71,000 Yuan (US\$6,500 to \$11,500) for a trip outside of Asia (Prideaux, Cave, Thompson, & Sibtain, 2012), thus preventing much of the Chinese population from taking part in outbound tourism.

### Chinese Sample Description

The fragmented nature of the new Chinese middle-class makes it challenging to generalize between the different groups that compose the new middle-class. Because of the unique makeup of the new Chinese middle-class, two particular groups, academics and undergraduate university students, were investigated. These two groups were chosen as they met many of the criteria that are used to define an individual as part of the new middle-class.

Prior to 1978, academics and higher education were looked down on in China. Many academics during this time lost their jobs, and were often reeducated and forced to work on communal farms (Donald & Yi Zheng, 2009). Along with the economic reforms of 1978, many social restrictions were lifted as well, allowing for academia to flourish again. Currently, there are 2.3 million faculty members working in higher education in China (Mohrman, Geng, & Wang, 2011).

The salary for an academic in higher education comes from two sources, the government and the institution they work for. Many academics supplement their salary with outside engagements and consultation work (Mohrman et al., 2011). The government provides a base salary for most academics, while the institution allots money based on performance, courses taught, and contributions to academia. The average base salary for academics in China is 30,185 Yuan (US\$4,858) a year (China Statistical Yearbook, 2009). This base salary places academics in the lower echelon of the new middle-class. While this is a relatively low salary, this is only a base salary. Academics can substantially add to their yearly salary through institutional allotments and outside work.

Possessing a graduate degree is not a requirement to work and teach at the university level in China. Even though not all academic faculty in China possess a graduate degree, research by Chunling (2009) found that almost 58% of academic faculty have earned at least a bachelor's degree, while 30% hold a masters, and 10% a Ph. D. Only a small percentage of academic faculty had not acquired a bachelor's degree.

Determining the consumption patterns of academics is harder to resolve. For academics working and living in larger, more expensive cities such as Beijing and Shanghai, institutions will often provide extra money for the increased cost of living (Mohrman et al., 2011). Furthermore, the government often provides subsidized housing, allowing academics to purchase houses in relatively upscale areas (Jing, 2010). While the consumptive practices of Chinese academics may not be equal to some professions, the increased rate of living stipend, as well as help from the government allows academics to take part in new middle-class consumptive behaviors.

Chinese undergraduate university students are the second new middle-class group used in the sample. Chinese university students generally hail from middle-class families, and fulfill the criteria for belonging to the new middle-class. Though the Chinese government subsidizes university tuition fees, students are still expected to pay on average between 2,500 Yuan (\$US400) to 13,600 Yuan (US\$2,200) annually depending on whether the individual attends a public or private university (Dong & Wan, 2012). Because of the relatively high tuition fee to attend university, higher education remains out of reach for much of the Chinese population, relegating higher education to the middle and upper classes of Chinese society.

For many Chinese individuals, procuring a bachelors degree from a well-known

university is essential to furthering their professional career. Acquiring a desirable white-collar job is often determined in part by the degree one possesses and where the degree is earned (Tomba, 2004). Thus, education and occupation in white-collar work is vital to Chinese undergraduate students, which is in line with the overall characterization of the new Chinese middle-class.

The consumptive behaviors of Chinese university students cement this sub-population as part of the new middle-class. Big-ticket items such as computers have become almost necessary for Chinese university students, with many now possessing a multitude of different personal computer brands (Chunling, 2009). Furthermore, the current population of university students in China is aware of and exposed to various forms of product marketing, which has resulted in more hedonistic consumptive behaviors (Goodman & Zang, 2008).

#### Outbound Tourism in Academia

Academics compose between 2 to 15% of the outbound travel market in China (Cai, Boger, & O'Leary, 1999; Qu & Li, 1997). Demographic data on Chinese outbound tourists indicates that academics possess many of the attributes that are found in Chinese outbound tourists. Cai et al. (1999) found that almost 80% of outbound travelers had at least a high school degree, and earn between 1,601-4,000 Yuan (US\$258-\$645) a month. Academic interest in outbound travel is also suggested through the many programs that allow Chinese academics the opportunity to tour and teach in other countries.

Outbound travel is important for Chinese university students. Like Chinese academics, university students possess a high school degree, and hail from families that



earn a middle-class income. For many university students, outbound travel is essential for earning both an undergraduate and graduate degree. It is estimated that almost 400,000 Chinese undergraduate and graduate students traveled abroad for educational purposes in 2011, which is a 27% increase over the past 4 years (Chinese Statistical Yearbook, 2011). This number is expected to increase due to the advantageous nature of holding a degree from universities in the United States and Western Europe.

### Summary

Across cultures, emotional phenomena display both universal and culturally sensitive characteristics. Psychophysiological similarities such as the display and recognition of facial emotion expressions, as well as appraisal dimensions for emotions strongly support the universality of emotions. At the same time, there is great cultural variability in emotional phenomena. Facial recognition studies that support universality, also support cultural variability, as not all facial expressions are interpreted similarly across cultures (Ekman et al., 1969; Ortony & Turner, 1990). While the process and dimensions are consistent across cultures, what is appraised as important and unimportant is culturally influenced (Triandis, 1995).

Role-identity theory and identity control theory posit that emotional phenomena have social significance for both the individual, and others for with whom the individual interacts. Both theories conceptualize the self as being constructed of multiple identities, with each identity acting as a script for which the individual must follow if they are to support a particular identity (Burke & Reitzes, 1981; Stets & Burke, 2005). By properly adhering one's personal script for an identity to the socially acceptable script, an

individual supports their personal identity. Experiences and behaviors that support the personal construction of an identity, affirm that identity. Identity affirmation produces positive emotions as an internal and external signal of a strong identity performance (Stryker & Burke, 2000). Identity disaffirmation produces negative emotions, as a sociological indicator of a poor identity performance, urging the individual to take corrective behavior to properly realign their performance (Stets & Burke, 2000).

Variability in both emotions and identity affirmation is attributable to differences in cultural orientation. This is apparent between Chinese and American society. Modern Chinese society is shaped by ancient Chinese culture, which emphasizes a collective cultural and interdependent self-orientation, which focuses on the group and the harmony of relations within the group (Nisbett, 2004). Modern American society owes its cultural roots to ancient Greece, where an individual and independent self-orientation developed, placing the individual at the center of society (Nisbett, Peng, Choi, & Norenzayan, 2001).

The difference in cultural orientations of China and America explains variation in emotions and identity affirmation. Pleasant low activation emotions are preferred in China, as they are conducive to group harmony, while Americans prefer pleasant high activation emotions that promote individuality (Tsai et al., 2006). Identity scripts in China strongly rely on the incorporation of the group values, goals, norms and feelings to construct identity (Suh, Diener, Oishi, & Triandis, 1998). American identity scripts are less reliant on the group, with an individual's own personal qualities being used to build identity (Kitayama & Cohen, 2010). The divergence in the construction of identity creates different scripts for the Chinese tourist and American tourist. Due to the difference in tourist identity scripts, affirming touristic experiences and behaviors will

vary between Chinese tourists and American tourists.

The literature review warrants two propositions and four hypotheses.

Proposition #1 states that universally, pleasant emotions are preferred to unpleasant emotions.

Proposition #2 states that Chinese and Americans have different preferences and tolerances for varying levels of activation or arousal.

Hypothesis #1 states there will be a significant interaction such that the affect of condition on the pleasant low activation quadrant will depend on nationality. Mean scores in this quadrant will be higher in the identity affirming condition than in the identity disaffirming condition, but the effect will be stronger for Chinese travelers than for American travelers.

Hypothesis #2 states there will be a significant interaction such that the affect of condition on the pleasant high activation quadrant will depend on nationality. Mean scores in this quadrant will be higher in the identity affirming condition than in the identity disaffirming condition, but the effect will be stronger for American travelers than for Chinese travelers.

Hypothesis #3 states there will be a significant interaction such that the affect of condition on the unpleasant high activation quadrant will depend on nationality. Mean scores in this quadrant will be higher in the identity disaffirming condition than in the identity affirming condition, but the effect will be higher for American travelers than for Chinese travelers.

Hypothesis #4 states there will be a significant interaction such that the affect of condition on the unpleasant low activation quadrant will depend on nationality. Mean

scores in this quadrant will be higher in the identity disaffirming condition than in the identity affirming condition, but the effect will be stronger for Chinese travelers than for American travelers.

## CHAPTER III

### METHODS

This study examined the effects of identity affirmation on emotions in the context of tourism in both Chinese and American middle-class individuals. In addition, other potential explanations for emotional outcomes were examined as well, such as the impact of identity commitment, standing at each university (student or professor), sex, and trips abroad. Vignettes were used to provide the touristic experiences and situations to participants. This chapter describes the participants, pilot study, measurements, study design, procedures and data analysis.

#### Participants

The sample for this study included professors and undergraduate students from both a Chinese and an American university. Emotional responses were generated through the use of two vignettes for the Chinese sample, and two vignettes for the American sample. Professors and students from both countries were a convenient sample for this study as they are part of the middle-class in China and America.

Demographically, American professors and students share many similarities with their Chinese counterparts. Most American professors hold graduate degrees and have above average consumption behaviors. The salary of an American professor is considerably higher than the base salary of a Chinese professor (Postsecondary Teachers, 2010), but

when viewed within their respective cultures, their salaries have the same purchasing power. American university students share many similarities with Chinese university students, though tuition rates for American students are often considerably higher.

As this study focused on only two subpopulations within the middle-class of both countries, this was a nonrandom study. Although nonrandom samples can limit the inferences of studies, the fractured nature of the new Chinese middle-class makes it challenging to extend outcomes from one subgroup to the entire new middle-class. Rather, this study was interested in understanding the relation between the investigational components.

The Chinese and American subsamples were pooled into one large sample for this study. The pooling of the Chinese and American subsamples is based on a two-part rationale. First, the procedures used to collect data from both subsamples were relatively similar. Both subsamples had participants that were students and professors, and the recruitment of all participants was conducted in similar fashion. Furthermore, both subsamples share a similar demographic makeup.

The pooling of subsamples from different nationalities has also been used in prior research. In their study of the effects of ethnicity and leisure satisfaction on happiness, peacefulness and quality of life, Spiers and Walker (2008) utilized individuals with Canadian/British ethnicity and Canadian/Chinese ethnicity. The two subsamples were combined into one large sample for the study's regression analysis. A similar study by Walker (2009) investigating leisure and self-construal in Canadian and Chinese individuals also pooled both subsamples into a larger sample for the study analysis.

### Vignettes

Two potential approaches to stimulating emotional episodes were considered for this study: vignettes and recalling particular emotional experiences. For this study, vignettes were determined to be the best option to manipulate identity affirmation and elicit emotional reactions in participants. Vignettes have been used successfully in emotion research, and have been found to produce similar results to other methods such as having participants imagine specific emotional episodes (Ellested & Stets, 1998; Hansen, 1985; Roseman, 1984). For this study, the use of vignettes made the most sense methodologically and conceptually.

The use of vignettes removed two potential methodological issues. First, it was possible that individuals participating in this study had never taken part in an outbound tourist experience. By presenting vignettes to participants, this potential problem was mitigated by eliminating the need to recall a past outbound tourist experience. Second, the vignettes created a consistent situation and experience for all participants to respond to, limiting problems associated with recalling emotional experiences.

Conceptually, using vignettes to instigate emotional reactions was consistent with the definition of emotion for this study. Emotions are the result of an individual evaluating a current experience. This is important in the context of a touristic experience. Touristic experiences involve some level of planning, but in many instances there is unpredictability associated with tourism. For this study, it was important that participants reacted to a new and novel experience much in the way that an authentic touristic experience may take place.

### Emotion Measurement

For this study, emotion was split into four dependent variables: pleasant high activation, pleasant low activation, unpleasant high activation, and unpleasant low activation states, which were derived from Russell's (1979, 1980) circumplex model of emotions. Participants responded to a 16-item questionnaire for both vignettes, which operationalized the four types of emotional states. Four items on the questionnaire measured each dependent variable. The items representing each of the four dependent variables originated from a variety of different sources. Items were drawn from the four dimensions of Russell's (1980) circumplex model and compared with the Physical Activity Affect Scale (PAAS) designed by Lox and colleagues (2000). Items were then matched with Russell, Lewicka, and Niit's (1989) cross-cultural circumplex model to determine if they denoted similar types of emotions cross-culturally. Four sample questions representing each quadrant are

- If I were on this tour, I would feel calm
- If I were on this tour, I would feel discouraged
- If I were on this tour, I would feel annoyed
- If I were on this tour, I would feel excited

All items were placed on a 7-point likert-type response format, which indicated an increase in each emotion as the scale increased. The scale was anchored by a value of 1, indicating that no feeling of a particular emotion occurred and a value of 7 denoting an extreme feeling of the emotion occurred. This anchoring system has been used in a variety of cross-cultural studies investigating emotion (e.g., Mauro et al., 1992; Roseman et al., 1995).



There were some potential issues to using a likert scale approach in cross-cultural research. Flaskerud (1988) reports that there are certain biases that come with using likert scales in different cultures. Chinese and Japanese cultures are often biased towards choosing the moderate values on a likert scale, while Americans more often choose extreme values. Lee, Jones, Mineyama, and Zhang (2002) investigated the potential for bias in likert scale responses and found that Chinese and Japanese respondents preferred to choose more moderate responses on a likert scale on positive emotion items. Their results also showed an American prejudice for more extreme responses on likert scales. While there is the potential for bias to arise from cultural differences, likert scales have been used successfully in cross-cultural emotion research (e.g., Mauro et al., 1992; Roseman et al., 1995).

### Internal Consistency

After all questionnaires were collected, internal consistency reliability analyses were conducted for each of the four dependent variable measures. Analyses included examination of Cronbach's alpha coefficients, interitem correlations, item-to-total correlations, and alpha-if-item-deleted coefficients. The pleasant low activation emotion measure consisted of the emotion items calm, relax, at ease and content. For the affirming vignette, internal consistency was high, with a Chronbach's alpha value of .85. Interitem correlations were high, ranging from .51 (calm and content) to .68 (relax and at ease), as were corrected item-total correlations, which ranged from .65 (content), to .74 (at ease). All four items were added together, and divided by four to provide an overall score for this emotion measure. The initial consistency score for the disaffirming

vignette was .74. While this is not a low reliability value, further investigation revealed that the “calm” item possessed a low corrected item-total correlation (.37), and low inter-item correlations. Because of this, the calm item in the disaffirming measure was dropped, resulting in an increased Chronbach’s alpha of .76, with interitem correlations ranging from .47 (relax and content) to .55 (content and at ease). Corrected item-total correlations were also higher, with values from .57 (relax) to .63 (at ease). All three items were added together and divided by three to form the overall score for this emotion measure in the disaffirming vignette.

The unpleasant low activation emotion measure consisted of the discouraged, sad, bored and depressed emotion items. The internal consistency value for the affirming vignette was .76, with interitem correlations ranging from .37 (discouraged and sad) to .55 (depressed and sad). Corrected item-total correlations were high, with lowest value being .51 (discouraged) and the highest being .60 (sad). All four items were added together, and divided by four, generating an overall score for this emotion measure in the affirming vignette. The reliability value for the disaffirming vignette was .81, with inter-items correlations from .43 (depressed and bored) to .56 (sad and discouraged). The item with the lowest corrected item-total was bored (.51), and discouraged (.66) had the highest value. These four items were added together and divided by four to generate the overall score for this emotion measure in the disaffirming vignette.

The unpleasant high activation emotion measure consisted of the annoy, afraid, frustrate and angry emotion items. The initial internal reliability for the affirming vignette was .75. Further investigation of this reliability coefficient indicated that the “afraid” item consistently had low intercorrelations with the other items, and the

corrected item-total correlation was low (.33) as well. Based on this information, the afraid item was removed from the measurement of unpleasant high activation emotions, resulting in a revised reliability coefficient of .85. Interitem correlations showed a range of .61 (frustrate and annoy) to .70 (angry and frustrate). Corrected item-total correlations were high, with annoy (.68) being the lowest, and angry (.76) being the highest. All three items were added together and divided by three, providing the overall score for this emotion measure in the affirming vignette. The reliability coefficient for the disaffirming vignette was extremely low, with a value of .38. Similar to the affirming vignette, the afraid item was mainly responsible, with negative intercorrelations with the other items, as well as a negative corrected item-total correlation (-.38). This item was removed from the measurement of unpleasant high activation emotions, resulting in a revised Chronbach's alpha of .86. Interitem correlations ranged from .64 (frustrate and annoy) to .71 (angry and frustrate); annoy (.71) had the lowest corrected item-total correlation, and angry (.76), the highest. These three items were added together and divided by three to generate an overall score for unpleasant high activation emotions on the disaffirming vignette.

The pleasant high activation emotion measurement consisted of excitement, happy, glad, and delight emotion items. The internal consistency coefficient for the affirming vignette was .85, with interitem correlations ranging from .39 (excite and glad) to .80 (happy and delight). Excite (.47) had the lowest corrected item-total correlation, while happy (.81) had the highest. All four items were added together and divided by four to generate an overall score for this emotion measurement on the affirming vignette. The Cronbach's alpha value for the disaffirming vignette was .93, with interitem

correlations ranging from .68 (delight and excite) to .87 (delight and glad). Corrected item–total correlations were high, with excite (.75) being the lowest, and glad (.88) being the highest. All items were added together and divided by four to produce the overall score for this emotion measurement on the disaffirming vignette.

### Identity Affirmation

One independent variable, identity affirmation, was manipulated in this study. Identity affirmation was manipulated by changing scripts in the identity affirming and disaffirming vignettes. For example, in the affirming Chinese vignette, responsibility for the actions of the story fell to the group by allowing the group to dictate events, which supported the interdependent self. In the disaffirming Chinese vignette, responsibility fell on the individual, who had to navigate the experience alone. In the affirming American vignette, the individual was fully responsible for all actions, supporting independent self, while the opposite occurred in the disaffirming American vignette.

### Nuisance Variables

A variety of nuisance variables were also included on the emotion questionnaire. All participants were asked to indicate their sex, standing in their respective universities (student or professor), how many trips abroad taken, the most recent foreign country travelled to, parent's occupation, house ownership, favorite tourist activity, and age. Also included were two items measuring commitment to the traveler identity.

Identity commitment was measured through two questions: (a) How important to you is it to travel abroad, and (b) Would not being able to travel abroad impact your life

negatively? Identity commitment concerns the importance of an identity and the social resources that that a particular identity has for an individual. These two items measuring identity commitment, while unique to this study, were based on similarly phrased questions used in prior research examining identity commitment, such Baldwin, Ellis, and Baldwin (1999), and Ellestad and Stets (1998). The two questions addressed both the importance and the loss of resources that come with not being able to use the overseas tourist identity. A 7-point likert scale was used to measure the first identity commitment question with the following categories

- 1=Not at all
- 2=Low importance
- 3=Slightly important
- 4=Neutral
- 5=Moderately important
- 6=Important
- 7=Extremely important.

The second identity commitment question was also measured on a 7-point likert scale.

The response categories were

- 1=No negative impact
- 2=Low negative impact
- 3=Somewhat low negative impact
- 4=Somewhat negative impact
- 5=Moderate negative impact
- 6=Negative impact

- 7=Very negative impact.

A test of internal consistency was performed on the two commitment items, with a value of .78. Based on this value, both commitment items were added together and divided by two to establish an overall score for commitment.

### Pilot Study

Prior to data collection, a pilot study of both the Chinese and American procedures was run. A total of 10 people participated in the Chinese pilot study. During the pilot study of the Chinese procedures, a Chinese graduate student in the University of Utah Parks, Recreation and Tourism department translated all instructions, vignettes, and questionnaires from English to Mandarin. An instructor at Shanghai Normal University in Shanghai, China then back translated the Mandarin translation to English. Both the English and Mandarin versions were then compared for any major inconsistencies. While no major inconsistencies were found, some minor changes were made to the emotion items to better explain what the researcher was interested in.

Participants in the Chinese pilot study were provided with the Mandarin version of the vignettes and questionnaire. Participants responded to the questionnaire and were also asked to look for potentially confusing aspects of both the vignettes and the questionnaire. Nothing was reported. Frequencies and descriptive statistics were studied to determine if any modifications were needed for the design of the Chinese study. No changes were made to the content of the questionnaire and emotion items.

A similar pilot study was run with American participants. A total of 17 participants took part in the American pilot study. American participants were presented

with the English version of vignettes and questionnaire. Similar to the Chinese pilot test, participants were asked to respond to the questionnaires and inspect both the vignettes and the questionnaire for any potentially confusing features. Pilot study participants indicated that there was a need to change the phrasing of each item from “While reading this story, I felt...” to “If I were on this tour, I would feel...” This change produced greater variation in questionnaire responses. Frequencies and descriptive statistics were investigated for the American pilot study to establish if any modifications were needed for the design of the American study. No modifications were needed.

### Design

A 1x2 within subjects repeated measures design was used to test the hypotheses in this study. The manipulated variable in this study was identity affirmation. This study consisted of a convenient sample of Chinese and American students and professors assigned to two vignettes, an affirming and disaffirming vignette. To offset any ordering effects, 50% of participants were presented with the affirming vignette first, while the other half read the disaffirming vignette first. No effects from ordering were found for this study.

### Procedure

Preparation for the recruitment of Chinese participants began with contacting Chinese universities in the city of Shanghai. One university, Shanghai Normal University (SHNU) agreed to participate and help in the collection of data from university students and professors. After acquiring permission to collect data from the

university, the researcher traveled to Shanghai in May 2013 to facilitate and collect data. Over the span of a week, the researcher worked with a university liaison to survey students and professors. The liaison aided in explaining the study as well as any language barriers that arose.

With the help of the liaison, participants were introduced to the researcher, the purpose of the study, the Institutional Review Board (IRB) approval letter, and the survey before being asked to participate in the study. Participants who elected to take part in the study were then presented with the vignettes and questionnaire. The researcher and liaison explained how the study worked, and all participants read the cover letter. The cover letter had information pertaining to (a) the purpose of the study, (b) how confidentiality is protected, (c) what should be done if the participant feels uncomfortable with the vignettes and questionnaire, (d) approximately how long the study is, and (e) how to contact the researcher with any questions. Once the cover letter was read and the participant consented to the study, data collection began. All research participants worked alone on the questionnaire. The researcher collected the questionnaires as they were finished.

Recruiting American participants occurred during the summer and fall of 2013 on the campus of the University of Utah. Potential participants were approached and introduced to the researcher, the purpose of the study, the IRB approval letter, the vignettes and questionnaire. Participants that decided to take part in the study were then presented with the cover letter. Once the cover letter was read and consent obtained, the participant was presented with the vignettes and questionnaire. The researcher picked up finished questionnaires, or participants dropped off finished questionnaires in the



researcher's campus office.

### Statistical Analysis

Due to the nature of this study, four independent, repeated measures ANOVA tests were used to test each hypothesis. Each hypothesis test included an interaction with the nationality of the participant; therefore the significance of each interaction was investigated. The main effects of tests lacking significant interactions were retested using paired samples t-tests. Repeated measures ANOVA tests on the nuisance variables were also used in the exploratory analyses.

## CHAPTER IV

### RESULTS

The effects of identity affirmation on emotional outcomes after exposure to identity affirming and disaffirming touristic experiences in Chinese and American middle-class individuals was examined in this study. The results of the data collection are reported in this chapter, and are broken into five sections: the first section describes the sample, the second section presents the descriptive statistics, the third section provides the results of the assumption tests, the fourth section inspects the study's hypotheses, and the fifth section looks at the exploratory analyses. While participants serve as their own control in within-subjects designs, exploratory analyses were needed to check nuisance variables that could have potentially interesting impacts on the study.

#### Sample Description

This study consisted of 129 participants, all of whom were either students or faculty at Shanghai Normal University in Shanghai, China, or students and faculty at the University of Utah in Salt Lake City, Utah. Sixty-three participants (48.8%) were Chinese, while 66 participants (51.2%) were Americans. Of these participants, 57 (44.2%) were male, and 72 (55.8%) were female, with ages that ranged from 18 to 52, with a mean of 29.9 years. The sample was also made up of 84 students (65.1%) and 45

professors (34.9%).

Looking specifically at the Chinese subsample, 61 participants (96.8%) reported either owning or their family owning a house, while only 1 individual (1.4%) reported not owning house, and 1 participant (1.4%) did not answer this question. Participants in this sample reported traveling to numerous foreign countries. The four most popular foreign destinations were the United States, Japan, France, and Germany. Twenty-six individuals reported never having left China for a foreign country. Parental occupation for this subsample showed a wide range. The most common parental occupation in this subsample was teacher, followed by government work, and banker. Seven participants indicated that their parents were retired, and 6 participants left this question blank. Twenty participants (31.7%) reported hiking as their favorite tourist activity, 18 (28.6%) indicated they most enjoyed sightseeing, while 16 individuals (25.4%) preferred backpacking, and 9 (14.3%) indicated some other favorite tourist activity.

Within the American subsample, 60 individuals (90.9%) reported owning or their family owning a house, while 6 participants (9.1%) indicated not owning a house. The most popular foreign country traveled to in the American subsample was Mexico, followed by Canada, Germany, and Japan. Four individuals had not traveled outside of the United States. Parental occupation in the American subsample showed a wide range. Business owner was the most common parental occupation, followed by doctor, engineer, and teacher. Twenty-four (36.4%) individuals reported hiking as their favorite tourism activity, with 18 participants (27.3%) designating sightseeing as their favorite activity, 5 participants (7.6%) reporting skiing, 2 (3%) backpacking, and 17 individuals selecting other favorite tourism activities.

### Descriptive Statistics

The identity affirming vignettes yielded mean scores that ranged from 1.76 to 5.36, while the identity disaffirming vignettes had mean scores that ranged from 3.35 to 3.91 (see Table 1). Variability in emotion scores was high across most emotion measurements as indicated by the standard deviation for each measurement. Variability of scores was especially high for pleasant emotion measurements.

Within the affirming vignettes, unpleasant high activation emotion scores demonstrated the highest positive skew (2.08) and kurtosis (4.77), while pleasant high activation emotions had the highest degree of negative skewness (-1.20), and pleasant low activation emotions had the greatest degree of negative kurtosis (-.71). For the disaffirming vignettes, pleasant high activation emotions had the greatest degree of positive skewness (.41), and unpleasant high activation emotions had the greatest degree of negative skewness (-.29) and negative kurtosis (-1.19). For the affirming vignettes, skewness values ranged between -1.20 and 2.08; for the disaffirming vignettes, values were between -.29 and .41. Kurtosis values for the affirming vignettes ranged between -.71 and 4.77, and the values for the disaffirming vignettes were between -1.19 and -.81. These values indicated that the distribution of values for most of the variables had moderate levels of skewness and kurtosis, as these values were within two standard deviations of the mean. Skewness and kurtosis values for unpleasant low and high activation emotions in the affirming vignettes were far outside of the normal distribution. Unpleasant high activation emotions in the disaffirming vignette had a high negative kurtosis value, as did the skewness values for pleasant high activation emotions in the affirming vignettes.

Table 1. Descriptive statistics for emotion measurements ( $n = 129$ )

Emotions	Min.	Max.	Mean	<i>SD</i>	Skewness	Kurtosis	Chronbach's Alpha
PosHighAff	1.00	7.00	5.36	1.42	-1.20	-1.20	.85
PosLowAff	1.75	7.00	4.85	1.37	-.20	-.71	.85
NegHighAff	1.00	5.67	1.76	1.01	2.08	4.77	.85
NegLowAff	1.00	4.75	1.79	.87	1.41	1.42	.76
PosHighDiss	1.00	7.00	3.62	1.72	.41	-.90	.93
PosLowDiss	1.00	7.00	3.35	1.50	.34	-.81	.76
NegHighDiss	1.00	7.00	3.91	1.75	-.29	-1.19	.86
NegLowDiss	1.00	7.00	3.53	1.54	-.141	-1.032	.81

PosHighAff: Pleasant high activation emotions affirming vignette; PosLowAff: Pleasant low activation emotions affirming vignette; NegHighAff: Unpleasant high activation emotions affirming vignette; NegLowAff: Unpleasant low activation emotions affirming vignette; PosHighDiss: Pleasant high activation emotions disaffirming vignette; PosLowDiss: Pleasant low activation emotions disaffirming vignette; NegHighDiss: Unpleasant high activation emotions disaffirming vignette; NegLowDiss: Unpleasant low activation emotions disaffirming vignette.

Three measurements, unpleasant low activation, unpleasant high activation, and pleasant high activation emotion scores in the affirming vignettes produced outlying values. Two cases of interest were case 4 and 73. Case 4 was an outlier on both the unpleasant high activation and pleasant high activation emotion measures for affirming vignettes. Case 73 produced outlying values for the unpleasant low activation and unpleasant high activation emotion measures on the affirming vignettes. After examining both cases, it was determined that both cases would be kept in this study, as they were only outliers on two measures. All descriptive statistics for each measure can be found in

Table 1.

### Assumption Tests

Two important assumptions that must be investigated for within subjects repeated measures analysis are the normality of the distribution and the homogeneity of treatment-difference variances (Kerlinger & Lee, 2000). The assumption of normality requires that all scores be evenly distributed. As shown in Table 2, the distribution of scores on all measurements, except for pleasant low activation emotions on affirming vignettes, departed from this assumption. An examination of each measurement's histograms and q-plots, as well as skewness and kurtosis statistics revealed this departure to be moderate for the pleasant low activation, pleasant high activation, unpleasant low activation, and unpleasant high activation emotions on the disaffirming vignettes. No transformations were made to these scores. Three measurements, unpleasant low activation, unpleasant high activation, and pleasant high activation emotions in the affirming vignettes demonstrated larger departures from normality. Histograms, q-plots and an examination of outlying cases indicated that the distribution of scores within these measurements were generally within two standard deviations of the mean, thus no transformations were made to these scores.

Sphericity tests for homogeneity of treatment difference variances were examined for each measurement (Kerlinger & Lee, 2000). The results of Mauchly's test of sphericity returned no significance value. Field (2009) notes that in repeated measures variables, there needs to be at least three conditions for sphericity to be an issue. For this study, sphericity could not be violated.

Table 2. Normality of emotion measurements (Kolmogorov-Smirnov;  $n = 129$ )

Emotions	Statistic	<i>df</i>	Sig.
PosHighAff	.16	129	.001*
PosLowAff	.08	129	.052
NegHighAff	.22	129	.001*
NegLowAff	.22	129	.001*
PosHighDiss	.10	129	.004
PosLowDiss	.11	129	.001*
NegHighDiss	.15	129	.001*
NegLowDiss	.13	129	.001*

\* $p < .001$ ; PosHighAff: Pleasant high activation emotions affirming vignette; PosLowAff: Pleasant low activation emotions affirming vignette; NegHighAff: Unpleasant high activation emotions affirming vignette; NegLowAff: Unpleasant low activation emotions affirming vignette; PosHighDiss: Pleasant high activation emotions disaffirming vignette; PosLowDiss: Pleasant low activation emotions disaffirming vignette; NegHighDiss: Unpleasant high activation emotions disaffirming vignette; NegLowDiss: Unpleasant low activation emotions disaffirming vignette.

### Hypotheses Tests

The purpose of this study was to investigate how the impact of identity affirming and disaffirming touristic experiences impacted middle-class Chinese and American individuals with respect to select emotional outcomes. Four hypotheses were generated to test and investigate the study purpose. Each hypothesis was linked to a quadrant of the emotion circumplex. These hypotheses speak to the universality of positive affect being tied to identity affirming experiences, and negative affect being related to identity disaffirming experiences. For each hypothesis, the effects of identity affirming and

disaffirming touristic experiences were expected to interact with nationality of the participant.

Hypothesis #1 stated that the identity affirming and disaffirming condition would have an effect on pleasant low activation emotions based on nationality. This hypothesis predicted that mean scores in this emotion quadrant would be higher in the identity affirming condition, but the effect would be stronger for Chinese individuals than for Americans. A repeated measures ANOVA test was used to investigate this hypothesis. The initial ANOVA test indicated no significance in the interaction, thus a paired t-test was run to investigate the main effects. The paired t-test indicated that the main effects were significant, with a mean difference of 1.50. An effect size was also calculated for the main effect, with a *r*-value of .60, indicating a significant effect in pleasant low activation emotions when subjected to identity affirming and disaffirming touristic conditions. On average, all participants in the study experienced significantly greater pleasant low activation emotions when subjected to the identity affirming touristic experience ( $M = 4.85$ ,  $SE = .12$ ) than the identity-disaffirming touristic experience ( $M = 3.35$ ,  $SE = .13$ ),  $t(128) = 8.40$ ,  $p < .001$ ,  $r = .60$ . Based on these results, hypothesis 1 was partially supported (see Table 3).

Hypothesis #2 stated that there would be a significant interaction, and that the affect of the condition on pleasant high activation emotions would depend on nationality. It was predicted in this hypothesis that pleasant high activation emotion scores would be higher in the identity affirming condition than in the identity disaffirming condition. It was further predicted that the effect would be stronger for American participants than for Chinese participants. A repeated measures ANOVA test was used to examine this



Table 3.

Test of within-subject main effects (Pleasant low activation emotions;  $n = 129$ )

		95% Confidence Interval					
Emotions		Sum of Squares	$d$	$SE$	Sig.	Lower Bound	Upper Bound
PosLowAff	PosLowDiss	145.84	1.50*	.18	.001**	1.15	1.85

\*The mean difference is significant at the .001 level. \*\* $p < .001$ . PosLowAff: Pleasant low activation emotions affirming vignette; PosLowDiss: Pleasant low activation emotions disaffirming vignette.

hypothesis. Results from the ANOVA test indicated that the interaction between condition and nationality was significant, prompting further analysis.

An investigation of the marginal means and profile plots (see Figure 2) revealed that the identity affirming treatment produced greater pleasant high activation emotion scores in the American participants ( $M = 5.39$ ,  $SE = .18$ ) than in the Chinese participants ( $M = 5.35$ ,  $SE = .18$ ),  $F(1, 127) = 15.49$ ,  $p < .001$ , partial  $\eta^2 = .11$ . The mean difference between pleasant high activation emotion scores for the condition interacting with nationality were significant, with a value of 1.73, supporting hypothesis 2 (see Table 4).

Hypothesis #3 stated that there would be a significant interaction such that the affect of the condition on unpleasant high activation emotion scores would be dependent on nationality. It was predicted in this hypothesis that mean scores for these emotions

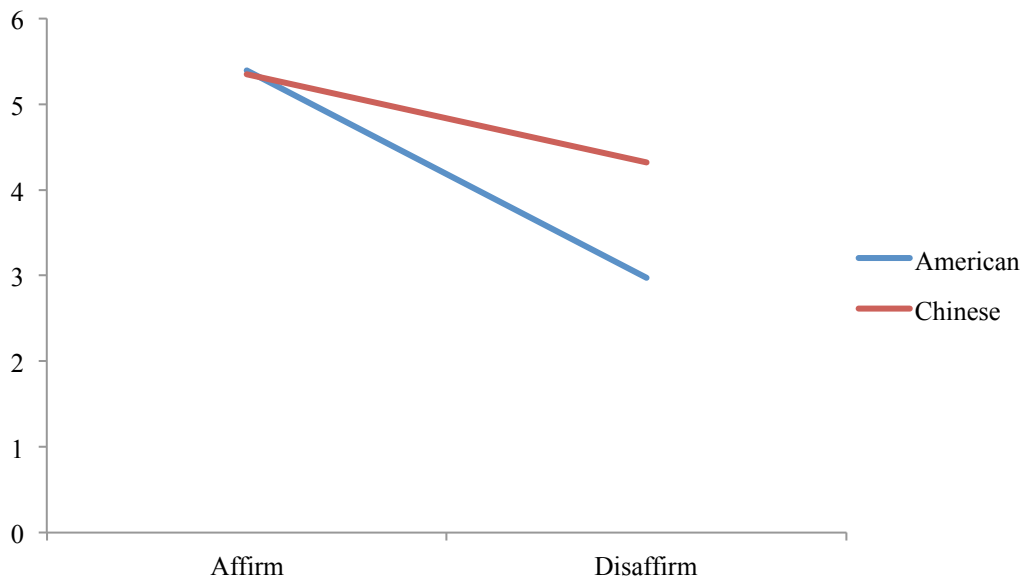


Figure 2. Marginal means for American and Chinese participants Pleasant high activation emotions. For the affirming vignette, the effect was greater for Americans ( $M = 5.39$ ) than Chinese ( $M = 5.35$ ).

Table 4

Test of within-subject nationality interaction effect (Pleasant high activation emotions;  $n = 129$ )

		95% Confidence Interval					
Emotions		Sum of Squares	$d$	$SE$	Sig.	Lower Bound	Upper Bound
PosHighAff	PosHighDiss	31.37	1.73*	.18	.001**	1.38	2.08

\*The mean difference is significant at the .001 level. \*\* $p < .001$ . PosHighAff: Pleasant high activation emotions affirming vignette; PosHighDiss: Pleasant high activation emotions disaffirming vignette.

would be higher in the identity disaffirming condition than the identity affirming condition, but the effect would be greater for American participants than for Chinese participants. A repeated measures ANOVA test was used to investigate this hypothesis, and revealed a significant interaction between nationality and the condition. A review of the marginal means and the profile plots (see Figure 3) indicated that the identity disaffirming condition produced higher unpleasant high activation emotion scores in American participants ( $M = 4.83$ ,  $SE = .18$ ) than for Chinese participants ( $M = 2.95$ ,  $SE = .19$ ),  $F(1, 127) = 23.35$ ,  $p < .001$ , partial  $\eta^2 = .16$ . The mean difference between pleasant high arousal emotion scores for the identity disaffirming and identity affirming conditions interacting with nationality was significant, with a value of 2.13, supporting hypothesis 3 (see Table 5).

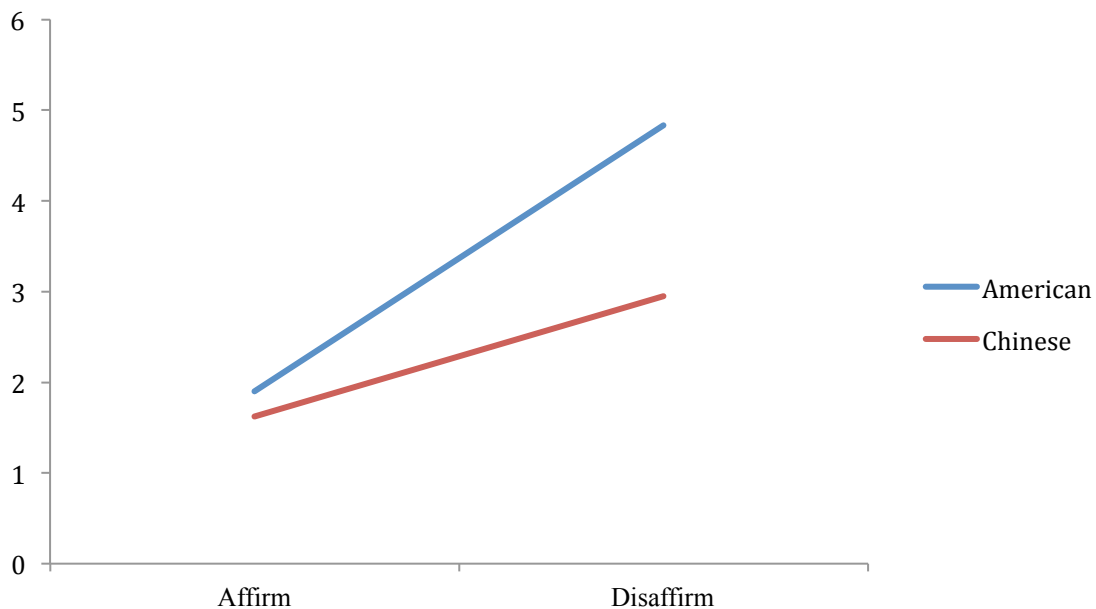


Figure 3. Marginal means for American and Chinese participants Unpleasant high activation emotions. For the disaffirming vignette, the effect was greater for Americans ( $M = 4.83$ ) than Chinese ( $M = 2.95$ ).

Table 5.

Test of within-subject nationality interaction effect (Unpleasant high activation emotions;  $n = 129$ )

		95% Confidence Interval					
Emotions		Sum of Squares	$d$	$SE$	Sig.	Lower Bound	Upper Bound
NegHighDiss	NegHighAff	40.79	2.13*	.18	.001**	1.80	2.46

\*The mean difference is significant at the .001 level. \*\* $p < .001$ . NegHighDiss: Unpleasant high activation emotions disaffirming vignette; NegHighAff: Unpleasant high activation emotions affirming vignette.

Hypothesis #4 stated that there would be a significant interaction such that the affect of the condition on the unpleasant low activation emotions would be dependent on nationality. This hypothesis predicted that mean scores for unpleasant low activation emotions would be higher in the identity disaffirming condition than the identity affirming condition, but the effect would be greater for Chinese participants than for American participants.

Using a repeated measures ANOVA, a significant interaction between nationality and condition was found. Further investigation of the marginal means and profile plots (see Figure 4) found that the identity disaffirming condition actually produced higher mean unpleasant low activation emotion scores for American participants ( $M = 4.06$ ,  $SE = .18$ ) than for the Chinese participants ( $M = 2.98$ ,  $SE = .18$ ),  $F(1, 127) = 23.66$ ,  $p < .001$ , partial  $\eta^2 = .16$ . While the interaction was significant, the expected effect was reversed,

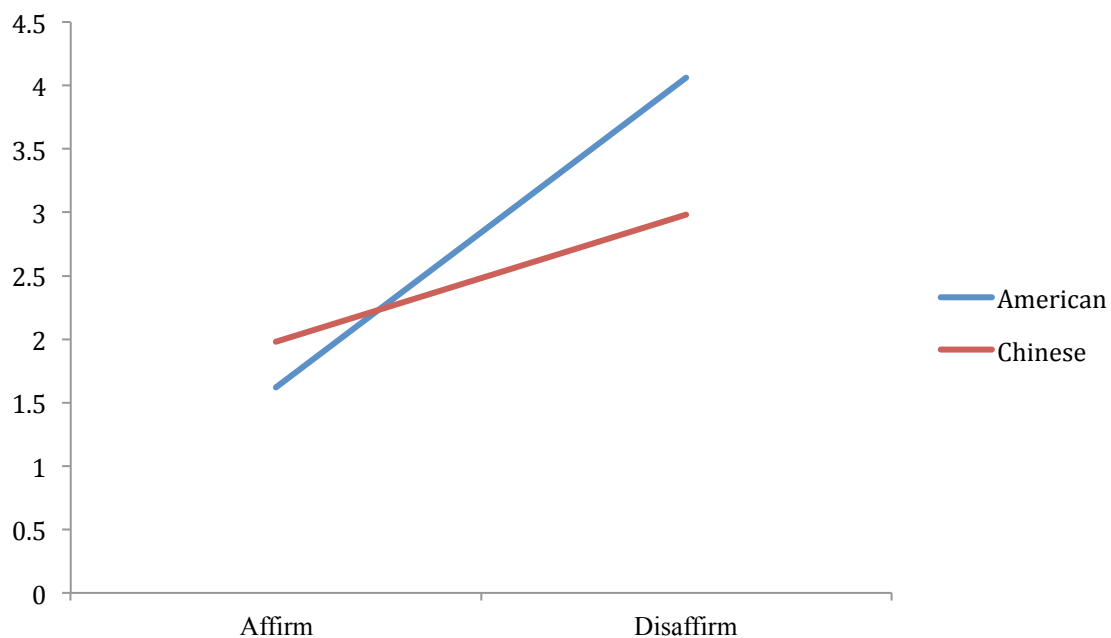


Figure 4. Marginal means for American and Chinese participants Unpleasant low activation emotions. For the disaffirming vignette, the effect was greater for Americans ( $M = 4.06$ ) than Chinese ( $M = 2.98$ ).

resulting in this hypothesis not being supported (see Table 6).

### Exploratory Analysis

This section reports the analyses designed to examine the effects of four nuisance variables: standing, sex, commitment and trips abroad. All four-nuisance variables were categorical, and were entered as between-subject factors. In all cases, the factor by condition interaction was tested. All exploratory analyses took place within the Chinese and American subsamples.

#### Standing

Standing was used to differentiate between students and professors. In general, professors were older than the students, thus generational differences could potentially influence how identity is affirmed and disaffirmed, as well as the emotional outcomes of identity affirming and disaffirming touristic experiences. This analysis looked at this interaction within the Chinese and American subsamples, using a repeated measures ANOVA. Within the Chinese subsample, the interaction between standing and pleasant low activation emotions produced a significant interaction,  $F(1, 61) = 9.50, p \leq .003$ , partial  $\eta^2 = .14$ . An investigation of the marginal means and profile plots (see Figure 5) indicated that the identity affirming condition produced greater pleasant low activation emotions in professors ( $M = 6.18, SE = .28$ ) than for students ( $M = 5.00, SE = .20$ ). The mean difference between pleasant low activation emotions scores interacting with standing was significant, with a value of 1.99, providing for a partial alternative hypothesis (see Table 7). There was no standing condition interaction within the

Table 6

Test of within-subject nationality interaction effect (Unpleasant low activation emotions;  $n = 129$ )

		95% Confidence Interval					
Emotions		Sum of Squares	$d$	$SE$	Sig.	Lower Bound	Upper Bound
NegLowDiss	NegLowAff	33.57	1.72*	.15	.001**	1.43	2.02

\*The mean difference is significant at the .001 level. \*\* $p < .001$ . NegLowDiss: Unpleasant low activation emotions disaffirming vignette; NegLowAff: Negative low arousal emotions affirming vignette.



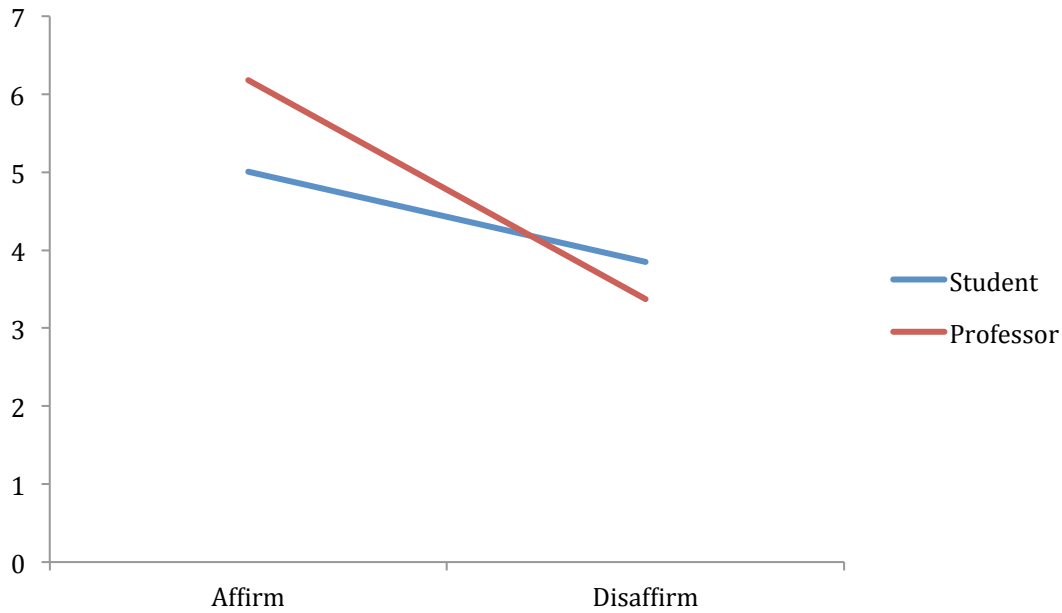


Figure 5. Marginal means for Chinese students and professors for Pleasant low activation emotions. For the affirming vignette, the effect was greater for Chinese professors ( $M = 6.18$ ) than Chinese ( $M = 5.00$ ).

the American subsample.

### Sex

Evidence has shown that men and women often react differently to identity-affirming and disaffirming events (Bagozzi, 1999), therefore the interaction between sex and the condition was tested. A repeated measures ANOVA test was used to investigate the interaction between sex and the condition within each subsample. No significant interactions were found.

### Commitment

Research investigating the link between emotions and identity affirmation has found that commitment to an identity can influence this link. Higher commitment to an

Table 7.

Standing difference between-subjects test Chinese (Pleasant low activation emotions;  $n = 63$ )

		95% Confidence Interval					
Emotions		Sum of Squares	$d$	$SE$	Sig.	Lower Bound	Upper Bound
PosLowAff	PosLowDiss	19.21	1.99*	.27	.001**	1.45	2.52

\*The mean difference is significant at the .001 level. \*\* $p < .001$ . PosLowAff: Pleasant low activation emotions affirming vignette; PosLowDiss: Pleasant low activation emotions disaffirming vignette.

identity can produce stronger emotional outcomes from identity affirming and disaffirming events, resulting in more intense pleasant and unpleasant emotions. Using a repeated measures ANOVA test, the interaction between commitment to an identity and the condition was examined in the Chinese and American subsamples. No significant interactions were found.

### Trips Abroad

The interaction between how many trips abroad taken and condition was the final nuisance variable that was explored. How many trips abroad an individual has taken could possibly influence their perspectives on different types of touristic experiences, impacting how their tourist identity is either affirmed or disaffirmed, leading to a potential influence over emotional outcomes. The interaction between this nuisance variable and condition was inspected in both the Chinese and American subsamples using a repeated measures ANOVA. No significant interactions were found between trips abroad and the condition.

## CHAPTER V

### DISCUSSION

#### Summary of Study Purpose and Results

The purpose of this study was to examine the effects of identity affirming and disaffirming experiences on emotional outcomes in middle-class Chinese and American individuals. This study utilized the theoretical framework of role-identity and identity control theory, which both posit that identity affirming experiences result in positive emotions, and identity disaffirming experiences lead to negative emotions (Burke & Reitzes, 1981; Stryker & Burke, 2000). Using this framework, the effect of identity affirming and disaffirming touristic vignettes was examined on emotions, using the nationality of participants to investigate specific cultural effects.

Based on this theoretical framework, and a review of the relevant literature, four hypotheses were developed to investigate the claims of the study. The first hypothesis predicted that the identity affirming touristic vignette would produce greater pleasant low activation emotions than the disaffirming vignette. It was further predicted that the effect would be stronger for Chinese participants. The interaction of condition and nationality was not significant, but the main effects for nationality were significant, indicating that the identity affirming vignette did generate greater pleasant low activation emotions than the disaffirming experience for both Chinese and American participants. Thus, the first

hypothesis was partially supported.

The second hypothesis investigated the link between the identity affirming and disaffirming touristic vignettes, and pleasant high activation emotions. It was predicted that the identity affirming vignette would produce greater pleasant high activation emotions than the identity disaffirming vignette. This effect was expected to be greater in the American participants. The interaction between nationality and condition was significant indicating that the identity affirming vignette produced greater pleasant high activation emotions than the disaffirming vignette. Further investigation revealed that the identity affirming vignette produced greater pleasant high activation emotions in the American participants. Based on these results, the second hypothesis was supported.

The third hypothesis explored the impact of identity affirming and disaffirming touristic vignettes on unpleasant high activation emotions. This hypothesis predicted that the identity disaffirming touristic vignette would generate greater unpleasant high activation emotions than the identity affirming touristic vignette. Furthermore, this effect was expected to be greater in the American participants than the Chinese participants. The nationality and condition interaction was significant, with the identity disaffirming touristic vignette producing greater unpleasant high activation emotions than the identity affirming vignette. This effect was greater in American participants, supporting the third hypothesis.

The final hypothesis looked at the effect of identity affirming and disaffirming touristic vignettes on unpleasant low activation emotions. This hypothesis predicted that the identity disaffirming touristic vignette would produce greater unpleasant low activation emotions than the identity affirming experience. This effect was predicted to

be greater for the Chinese participants than for the American participants. The interaction between nationality and condition was significant, with the identity disaffirming vignette producing greater unpleasant low activation emotions than the identity affirming experience. The effect was found to be greater for the American participants than for the Chinese participants. The prediction that Chinese participants would experience greater unpleasant low activation emotions from the disaffirming vignette was not supported, resulting in the fourth hypothesis not being supported.

The exploratory analysis yielded an interesting result as well. A significant interaction was found between standing of the participant and condition on pleasant low activation emotions in the Chinese sample. This interaction indicated that the identity affirming touristic vignette generated greater pleasant low activation emotions in professors than students.

These results support the theoretical claims expressed in role-identity and identity control theory; mainly that identity affirming experiences lead to greater pleasant emotions, and identity disaffirming experiences result in greater unpleasant emotions. These results further support the influence that the collective and individual cultural orientations have over emotional preferences and outcomes. In three of the hypotheses, there was a significant interaction between nationality and condition, though the greater effect was wrongly predicted in the fourth hypothesis.

The outcomes established in this study also provide evidence supporting both the biological and cognitive traditions of emotion. Though often at odds with each other, this study indicates that emotional phenomena is best understood by combining elements of both traditions.

### Integration with Previous Role-Identity and Identity Control Theory Research

Role-identity and identity control theory are premised on the claim that an individual possesses multiple identities, which form the individual's self (Stryker, 2004). This theory further utilizes Goffman's (1959) ideas concerning how identities follow scripts, which are socially created. When the script for an identity is correctly "performed," this results in the identity being affirmed, with pleasant emotions being the outcome. When a script is incorrectly followed resulting in identity disaffirmation, an opposite outcome of unpleasant emotions occurs (Burke, 2007). In both instances, emotions are not only physiological and psychological, but act as an indicator of correct adherence to an identity script (Calhoun, 2001).

The effects of identity affirmation and disaffirmation on emotions have been supported in numerous studies on American individuals (e.g., Baldwin, Ellis, & Baldwin, 1999; Ellested & Stets, 1998), and to a lesser degree on Chinese individuals (Chen et al., 2006; Seih et al., 2013). While identity affirmation is craved in both Chinese and American culture, affirmation is achieved through different means. As a collective culture, Chinese individuals generally construct an interdependent self, which relies on interpersonal relations with others for affirmation (Kitayama et al., 1997). The individual orientation of American culture generally constructs an independent self, which is more reliant on individual action for affirmation (Markus & Kitayama, 1991). Identities that are common across both Chinese and American cultures are affirmed and disaffirmed in different ways due the different forms of self that are present in these two cultures.

This study provides evidence supporting not only the cross-cultural need for identity affirmation, but also the link between identity affirmation and disaffirmation, and

emotions. When exposed to an identity affirming touristic vignette, both Chinese and American participants generated greater pleasant high and low activation emotions compared with the disaffirming touristic vignette. When exposed to the disaffirming experience, greater unpleasant high and low activation emotions were produced in both nationalities than when exposed to the affirming vignette. These outcomes are consistent with the role-identity and emotion literature for both the Chinese and American cultures (Burke, 1991; Seih et al., 2013). For the Chinese participants, the identity affirming vignette supported the interdependent self, while the identity affirming experience supported the independent self in the American participants, leading to positive emotions. The disaffirming vignettes presented situations that were not supportive of the interdependent self in the Chinese sample and independent self in the American sample, leading to the unpleasant emotions. While the identity affirming and disaffirming vignettes for the Chinese and American participants were different, identity affirmation and disaffirmation produced consistent and expected outcomes across both the Chinese and American participants.

The collective cultural orientation found in China and the individual orientation in the United States were predicted to influence preferences for specific emotions. Chinese collectivism, with its emphasis on the group, creates a preference for pleasant low activation emotions, such as calm and tranquility as these emotions are supportive and maintain group harmony (Nisbett, 2004; Tsai et al., 2006). American individualism, on the other hand, emphasizes the importance of the individual, forming a preference for pleasant high activation emotions such as pride and happiness, as these emotions highlight the individual's personal agency.



The results of this study provide evidence that supports the interaction effect of nationality and identity affirmation on emotions. The identity affirming and disaffirming vignettes generated greater pleasant and unpleasant high activation emotions in the American participants than in the Chinese participants. This outcome was expected due to the individual cultural orientation in the United States, and the preference for high activation emotions. These support the outcomes of earlier studies, such as Chentsova-Dutton and Tsai (2010) and Tsai et al. (2006), which also found that identity affirming and disaffirming experiences in individually oriented cultures leads to greater high activation emotions.

Based on the collective orientation found in the Chinese culture (Hofstede, Hofstede, & Minkov, 2010), it was expected that the identity affirming and disaffirming vignettes would have a greater effect on the generation of pleasant and unpleasant low activation emotions. This study did not provide evidence supporting these two claims. While the outcomes of this study in relation to pleasant and unpleasant low activation emotions were not consistent with prior research, there are two possible explanations for these outcomes. The first possible explanation revolves around what Tsai et al. (2006) define as preferred and actual affect. Preferred affect is the emotions that an individual is most comfortable with. Chinese individuals generally profess a preference for low activation emotions based on their collective orientation (Bond, 1993), while Americans express a preference for high activation emotions due to their individual orientation (Triandis, 1997). Actual affect is the actual emotions that experiences produce within an individual. Tsai and colleagues (2006) found that while Chinese individuals often preferred low activation emotions, exposure to identity affirming and disaffirming

experiences produced actual emotions that differed from the preferred low activation emotions. This potentially indicates that collectivism and individualism may produce a preference for different types of emotions, but when actually exposed to experiences, the actual emotions experienced are not quite in line with the preferred emotions generally found in the Chinese culture.

The second possible explanation concerns the findings yielded by the exploratory analysis. The exploratory analysis found that identity affirming touristic experiences elicited greater pleasant low activation emotions in Chinese professors than Chinese students. These findings may shed light on the current impacts of modernization in China. Many modernization theories are based on the assumption that as a society modernizes, it moves from a collectively oriented culture to an individually oriented culture (Hamamura, 2012; Inglehart & Baker, 2000). While there are acknowledged flaws to this assumption (Leung, 2008), the results of the exploratory analysis provide preliminary support for the notion that modernization is having an effect on the younger Chinese generation. The professors that participated in this study were generally older than the students, and probably were raised in Chinese society before many of the social and economic regulations were lifted. Individualism was generally looked down upon in Chinese culture, and many of the government regulations forced a collective lifestyle on the population (Donald & Yi Zheng, 2009; Guo, 2008). The exploratory analysis indicated that the older generation may possess a stronger collective orientation and interdependent self, explaining the stronger effect in the professors. Students, who were most likely raised long after the stringent social and economic regulations were lifted, may possess a more individual orientation, and independent self, which have been

fostered by increased capitalism and globalization currently occurring in China. The nonsignificance of the interaction between condition and nationality found in the first hypothesis, as well as the reverse effect found in the fourth hypothesis, may be attributable to the current effects of modernization in China.

This study ultimately provides evidence supporting both role-identity and identity control theory, and the effects of differing cultural orientations that are found within Chinese and American culture. In general, identity affirming vignettes produced greater pleasant emotions in both the Chinese and American participants, and the identity disaffirming vignettes generated greater unpleasant emotions in the Chinese and American participants. Taking into account the nationality of the participants, Americans experienced greater pleasant and unpleasant high activation emotions, which is to be expected based on the individual cultural orientation. A greater effect in the Chinese participants was not found when exploring both the pleasant and unpleasant low activation emotions, which was not expected and is inconsistent with much of the role-identity theory, identity control theory and emotion literature.

#### Integration with the Biological and Cognitive Traditions of Emotion

Emotion research is driven by two traditions, the biological and cognitive traditions. The development of the biological tradition has its origins in Darwin, and the role that emotion plays in evolution and natural selection. The roots of the cognitive tradition are found in Aristotelian and Stoic thought, and at its most basic, emphasizes beliefs as the major proponent of emotions.

A major debate concerning emotion, which remains relevant, is which tradition

best describes emotions? The results of this study provide evidence that supports both emotion traditions. From a Darwinian perspective on emotions, it is to be expected that the identity affirming and disaffirming vignettes produced greater high activation pleasant and unpleasant emotions in the American sample than in the Chinese sample. Utilizing Darwin's principle of selection, and his emotion principle of serviceable association of habits, it becomes clear that there is indeed a biological explanation for the outcomes established in the American sample. Both of these principles posit that the better a species' fits with their environment, the greater the chance for survival (Oatley et al., 2006; Oatley, 2004).

Like many Western countries, American individualism traces its beginnings back to Ancient Greece. Ancient Greece was a rugged country where people generally had to rely on themselves, and outside of the larger cities, life took on a solitary existence (Nisbett, 2004). From a biological perspective, expressing more individually tinged emotions such as pride and fear, as well as relying on the physiological reactions associated with these pleasant and unpleasant high activation emotions created greater fit with one's environment in ancient Greece, providing a greater chance for survival.

At the same time, the outcomes found in the American sample are to be expected based on the foundations of the cognitive tradition of emotions as well. Both Aristotle and the Stoics utilized beliefs to understand emotions (Elster, 1998; Nussbaum, 1994). Emotion theorists such as Nussbaum (2004) and Solomon (1988) extended the ideas concerning beliefs and emotions that originated with Aristotle and the Stoics to focus on judgments of importance. From both the perspective of the Greek and more recent cognitive emotion thinkers, the identity affirming and disaffirming vignettes most likely

generated beliefs and judgments that instigated pleasant and unpleasant high activation emotions. The identity affirming vignette supported the individual orientation in the American participants, thus more positive beliefs were likely generated, leading to more pleasant high activation emotions. The identity disaffirming vignette did not support the individual orientation, leading to more negatively colored beliefs, resulting in unpleasant emotions. The same can be said for the impact of judgments on emotions. Both vignettes portrayed experiences that were most likely judged by American participants to be important, but the affirming vignette likely produced positive judgments of importance, while the disaffirming vignette resulted in negative judgments, leading to the differences in emotions.

The results found in the Chinese sample are harder to decipher in the context of the biological and cognitive emotion traditions. From the biological standpoint, the identity affirming and disaffirming vignettes should have resulted in greater pleasant and unpleasant low activation emotions. Historically, China has been a predominantly agrarian society (Nisbett et al., 2001); collective emotions such as calm and depression would provide greater fit in this context, leading to greater chances of survival. The results of this study seem to indicate otherwise, but Darwin's emotion principle of antithesis may provide a strong explanation for these results. The principle of antithesis states that emotions can be seen as relational opposites, and as new information is gained about a situation, emotional expression can be changed (Griffiths, 2002). Based on the information gained in the exploratory analysis between Chinese professors and students, it may be that the Chinese population is gaining new information about different situations, thus the emotional expressions that have long been tied to Chinese culture are

changing. Taking a step back to the principles of selection and serviceable habits, the collective emotions, which once created a better fit for a Chinese individual and their environment, may no longer provide a more beneficial fit when compared with emotions that support individuality.

According to both Aristotle and the Stoics, as beliefs change, so will emotions (Nussbaum, 2002). The link between emotions and beliefs may provide an explanation as to why the identity affirming and disaffirming vignettes did not produce stronger pleasant and unpleasant low activation emotions in the Chinese sample. China's historical reliance on large scale agriculture promoted beliefs and judgments supporting a collective orientation, thus low activation emotions have long been culturally preferred. Yet, as the exploratory analysis between Chinese professors and students indicated, modernization may be impacting Chinese society. If modernization is taking its expected course in China, then beliefs and judgments may be reorienting away from the collective and towards a more individual orientation. Based on the cognitive tradition, the unexpected results in the Chinese sample make sense, because beliefs and judgments concerning collectivism and individualism are changing.

Ultimately then, emotions within the context of this study can be understood from both the biological and cognitive perspectives. The results within the America sample are explainable based on both traditions of emotions. While the Chinese sample results were unexpected, by looking to both Darwin's conception of emotion, as well as the Aristotelian and Stoic models of emotion, it becomes apparent that changes in environment and society are impacting emotions in China. While the debate between the emotion traditions will no doubt continue, the results of this study indicate there are both

biological and cognitive elements to emotion.

### Practical Implications

The new middle-class is mainly responsible for the increased popularity of tourism in China (Tse & Hobson, 2008). As the economic fortunes of the new middle-class continue to increase, it is expected that the number of outbound tourists originating from China will also increase, with this number expected to exceed 80 million in 2013 (Chinese Tourism Academy, 2012). A Western, individual perspective has long dominated tourism experiences, management, and marketing, which is understandable due to tourism being an activity historically dominated by Western countries (Page, 2007). While this approach may remain successful, the burgeoning outbound Chinese tourism market will bring with it new challenges stemming from a differing cultural orientation, and this must be addressed if this new market is to be successfully integrated into the global tourism market.

The practical implications of this study speak to potential avenues for successfully creating experiences and marketing tourism to the outbound Chinese tourism market and the new Chinese middle-class, as this is the dominant tourism demographic. Chinese culture is generally more collectively oriented than most Western countries (Hofstede, 1980), and as the study indicated, this must be taken into account with Chinese outbound tourists. Chinese participants generated greater pleasant high and low activation emotions when the collective orientation was supported in the identity affirming touristic experiences. For experience providers, this may require some level of reorientation to provide activities that allow for greater group cohesion and experiences. Marketers

would also be wise to provide marketing materials that focus on group cohesion and experiences. An example of this marketing approach could potentially include showing advertisements of families skiing together, or walking as a family at famous natural area such as Old Faithful in Yellowstone National Park. These types of images may project a more favorable, affirming activity to potential Chinese tourists.

At the same time, this study suggests that Chinese individuals do experience both pleasant high and low activation emotions from identity affirming experiences, which is especially important for tourism marketers. While marketing resources should focus on groups with potential Chinese tourists, the shown emotions could vary from pleasant low activation emotions such as calm, to pleasant high activation emotions such happiness or delight. Images of groups exhibiting pleasant low and high activation emotions may both be alluring to potential Chinese tourists.

Generational concerns must be taken into account when courting the Chinese outbound tourism market. Older middle-class citizens may adhere more strongly to the collective orientation than the newer middle-class that is growing in China. For experience providers and marketers, injecting activities and marketing materials with more individually oriented aspects has potential with the younger middle-class in China, as this social segment has experienced greater Western influence (Cui & Liu, 2001). The older middle-class generation in China may not be as accepting of these strategies, thus for experience providers and marketers, having an understanding of the market segment they wish to attract will be essential.



### Directions for Future Research

The results of this study suggest some potential future directions for further research on identity affirmation, emotion and culture. One of the interesting outcomes of this study was the greater effect of the identity affirming experience on pleasant low activation emotions in the Chinese professors than Chinese students. This result potentially indicates that there are effects of modernization occurring within Chinese society, with the younger generation moving towards a more individual orientation. Many modernization theories predict that as modernization and economic security increase, collective societies will move towards an individual orientation as there is less need to rely on the larger group (Greenfield, 2009; Inkeles, 1975). Focusing on different generations and the impact of identity affirming and disaffirming experiences on emotions may provide interesting insight into the impacts of modernization. This investigation could also prove beneficial to the tourism industry by providing a more nuanced look at the intricacies of the Chinese population.

The vignettes in this study manipulated emotion appraisal dimensions such as pleasantness, certainty, and effort to either affirm or disaffirm Chinese and American identity. Mauro et al. (1992) suggested that similar emotion dimensions exist across cultures, yet this leaves the question of which dimension is most important unresolved. With this in mind, future research could use multiple identity affirming and disaffirming touristic experiences that control and manipulate these emotion dimensions to determine if specific dimensions play a greater role in causing identity affirmation or disaffirmation among different cultures.

Chinese collectivism and American individualism were the two specific cultural

orientations that were investigated in this study. Triandis (1995) suggested that these cultural orientations can take on different forms depending on where they developed, meaning, for example, that individualism in the United Kingdom may look quite different from American individualism. The same can be said when comparing the collectivism of a South American country such as Brazil to China. Further research concerning the link between identity affirmation and emotions could be extended into countries with varying forms of collectivism and individualism to provide more information on the unique forms these cultural orientations can take.

The difference between preferred and actual affect first noted by Tsai et al. (2006) is another possible avenue for further research. Their study suggests that Chinese individuals have a preference for pleasant low activation emotions, but identity affirming experiences actually produced pleasant high activation emotions. This study offers an interesting counterpoint to most literature concerning emotions in Chinese individuals. This brings up a couple of interesting questions, which should be examined. Further research could examine if the difference between preferred and actual affect is universal or more culturally limited. Generational differences could also be inspected in the context of preferred and actual affect to determine if this difference exists generationally across a culture.

### Study Limitations

Even with three of the hypotheses being fully or partially supported, this study had some limitations that could possibly restrict the interpretation and generalization of the results. The use of vignettes to present and manipulate identity affirmation as well as

employing a likert scale to measure emotions was potentially problematic. Sampling on university campuses presented prospective issues to gathering a sample that is truly representative of the middle-class in both countries.

Vignettes have been successfully used in studies, such as Ellestad and Stets (1998), Roseman (1984) and Roseman et al. (1995) to examine how identity affirming events influence emotions. Results from these studies indicate that the vignettes were successful at manipulating identity affirmation and disaffirmation, yet can a short story describing a touristic experience truly replicate an actual touristic experience? It is likely that using vignettes may have limited the emotional responses of both Chinese and American participants. This was noticeable when correlating emotion items such as afraid with other, similar emotion items. In this instance, the vignettes most likely were not powerful enough to generate certain emotions in the participants.

The use of a likert scale based questionnaire has potential limitations as this was a study comparing two different cultures. It is not abnormal to utilize likert scales in cross-cultural research, but there are noted biases on how Chinese and American individuals answer likert scale questions. The general bias noted in Chinese individuals is the tendency to provide more moderate answers, while American participants are more likely to choose extreme answers (Chen, Lee, & Stevenson, 1995). These biases are linked to the collective orientation, and the need to fit in and please the group, and the individual orientation, and the need to be unique and different (Nisbett et al., 2001). These biases did not seem to be overly prevalent in the study results, yet it is possible that they did influence how questions were answered.

The common aim of psychological and sociological studies is to generalize from

study results about relations between constructs to a larger population. The population that was explored in this study was the new Chinese middle-class, and the American middle-class. Finding a representative sample, especially for the new Chinese middle-class, created limitations on the generalizability of the study sample to the larger middle-class population. Unlike the middle-class of many Western countries, the new Chinese middle-class is made up of many disparate small groups that often share very little in common, except for monetary wealth (Cui & Song, 2009; He Li, 2006). Thus, any sample that is gathered may never truly be representative of the new Chinese middle-class. Furthermore, even though the Chinese sample was obtained by randomly recruiting students at a Shanghai Normal University, this limited the middle-class groups that could have been examined.

Unlike the new Chinese middle-class, the American middle-class shares more consistent features, yet limiting the American sample to students and professors on a college campus is not truly representative of the university's population or the American middle-class. Demographic data acquired from all American participants indicated that many participants did fall into the middle-class, but this sample only contained 66 individuals, making it challenging to generalize to the larger middle-class population, potentially allowing for sampling bias.

### Conclusion

This study investigated the effects of identity affirming and disaffirming touristic vignettes on emotions in Chinese and American individuals. Based on differences in cultural orientation, this study predicted that identity affirming and disaffirming touristic

vignettes would produce greater pleasant and unpleasant low activation emotions in the Chinese participants, and greater pleasant and unpleasant high activation emotions in the American participants. Four hypotheses were generated to explore the effects of identity affirmation and disaffirmation on emotions, with two hypotheses being completely supported, and one being partially supported, and the final hypothesis not being supported. There are not only theoretical implications to the results of this study, but practical implications as well for tourism experience providers and marketers.

As the economy in China continues to expand and grow, it is expected that the outbound tourism market in China will grow as well. The growth of outbound tourism in China is staggering, as the number of individuals traveling internationally has grown from less than 4 million people in the 1993, to almost 80 million in 2012 (Chen, 1998; Chinese Tourism Academy, 2012). Successfully integrating the expanding Chinese outbound tourism market into the greater tourism industry will require a greater understanding of the identity of the average Chinese tourist. This study provides information pertaining to differences between Chinese and American individuals in the context of identity, emotion and tourism, and hopefully opens up new avenues to explore to better understand this growing tourism market.

## APPENDIX A

### STUDY CONSENT LETTER AND CHINESE TRANSLATION

## **Consent Cover Letter**

Emotional Responses to Identity Affirming Touristic Experiences in Chinese and American middle-class individuals

Hello,

My name is Benjamin Altschuler, and I am doctoral student in the Parks, Recreation, and Tourism Department at the University of Utah. For my dissertation study, I am looking at the connection between identity affirmation and emotions in touristic experiences. My hope is to discover preferred emotions through the use of vignettes that imitate identity affirming touristic experiences. This information will be used to better understand emotional responses for touristic experiences, and to better design touristic experiences.

Your participation in this study will take between 15-30 minutes. There is no foreseeable risk in this study. All responses you provide for this study are confidential and private. At the end of the study, you will be asked some demographic questions. No personal identifying information will be taken from you; only the researcher and members of the dissertation committee will have access to this information.

If you have any further questions about this study, please call or email the University of Utah, Department of Parks, Recreation, and Tourism (PRT) at 801-581-8542; or email at [diane.stanger@health.utah.edu](mailto:diane.stanger@health.utah.edu). Upon completion and publication of my dissertation, the results of this study will be available on-line and at the University of Utah Marriott Library.

If you questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the researcher, please contact the Institutional Review Office at 801-581-3655; or email at [IRB@hsc.utah.edu](mailto:IRB@hsc.utah.edu).

It is up to you to decide whether or not to take part in this study. If you decide to take part, completion of the study will serve as your “informed consent.” Your participation is by choice. If you are uncomfortable or feel unable to continue participating, you are free to withdraw at any time. There are no costs or compensations for participating in this study.

Again, thank you for your participation.

Benjamin Altschuler

[Ben.altschuler@utah.edu](mailto:Ben.altschuler@utah.edu)

## 衷心感谢您的参与！

您好！

我叫本杰明·阿尔丘勒 ( Benjamin Altschuler )。我是美国犹他大学公园、休闲和旅游系的博士生。在我撰写博士论文的过程中，我正在寻找身份确认与旅游经历的情感体验之间的联系。我希望通过使用一些场虚拟身份和旅游经历的场景片段来发现情绪偏爱。这些信息将有助于更好地了解旅游经历的情绪反应，以便设计更佳旅游体验。

您参与的这项研究将在 15-30 分钟之间完成。这项研究中没有可预见的风险。您为本研究提供的所有反应都是保密的并且是私人的。在研究结束时，会问您一些统计信息方面的问题。但除了研究人员和学位论文答辩委员会的成员之外，没有任何人有权知道这些个人识别信息。

如果您关于这项研究需要进一步询问，请致电或发送电邮给犹他大学，公园、休闲和旅游系 ( PRT )，电话是：801-581-8542；电子邮件是：  
[diane.stanger@health.utah.edu](mailto:diane.stanger@health.utah.edu)。在我的博士论文的完成和出版后，研究结果可在犹他大学 Marriott 图书馆网上获得。

如果您还有关于参加研究权利的疑问，或者出现了一些您认为不能与研究讨论的问题，请联络大学审查处，电话是：801-581-3655，电子邮件是：  
[IRB@hsc.utah.edu](mailto:IRB@hsc.utah.edu)。

您自行决定是否参与或不参与本次研究。如果您决定参加，完成研究将视作您“知情同意”。您的参与是自愿选择的。如果您感到不舒服或无法继续参加，您可以自由在任何时候退出。参与这项研究没有任何费用或补偿。

再次感谢您的参与！

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## APPENDIX B

### STUDY INSTRUCTIONS AND TRANSLATION

## STUDY INSTRUCTIONS

The goal of this study and questionnaire is to explore how two different vignettes emotionally affect you. You will read and imagine yourself in two different vignettes representing different types of touristic experiences.

After reading the first vignette, you will respond to the first questionnaire by circling your reaction on 16 different emotion questions. After finishing the first questionnaire, you will read the second vignette, and respond to the second questionnaire by circling your reaction on 16 different emotion questions. Please make sure that each questionnaire matches the correct vignette.

At the end of the second questionnaire, you will be asked four more questions. The first two questions will pertain to the importance and impact of travel abroad on your life. The last two questions concern how many trips you have taken abroad in your life and your age.

If you have suggestions or comments concerning this study and how to make it better, please write this down in the space provided at the bottom of the page. This will be helpful for upcoming research.

Any other questions you may contact the researcher at

Benjamin Altschuler: (215)704-7827 or email at [ben.altschuler@utah.edu](mailto:ben.altschuler@utah.edu)

Thank you again for your participation!

Comments:

## 研究说明

本研究的目标和问卷调查，探讨了两种不同的场景对您的情绪影响。

您在阅读中会想象自己身处两个不同的旅游经历。

在读完第一个场景后，请在第一份调查问卷的 16 个问题里勾圈上您的真实情感反应。在完成第一份调查问卷后，你会看到第二个小场景，在这 16 个问题里请勾圈上您的情感反应。请确保每一份问卷回答匹配对应的场景。

在第二份问卷最后，会有四个问题。前两个问题将涉及到国外旅行对您生活的重要性和影响。后两个问题关于您的国外旅行次数和年龄。如果您有关于这项研究更好的建议或意见，请在页面的底部写下来。这将有助于即将进行的研究。

如有任何其他问题，您可以联系研究者：

本杰明·阿尔丘勒 ( Benjamin Altschuler ) 电话：( 215 ) 704-7827 或  
电子邮件：[ben.altschuler@utah.edu](mailto:ben.altschuler@utah.edu)。

再次感谢您的参与！

建议或意见：

## APPENDIX C

### CHINESE VIGNETTES AND TRANSLATION

**Directions:** Please read the following story of a touristic experience. As you read the story, imagine that you are actually in this setting, taking part in the experience. When you are finished, please respond to the questionnaire on the back of the story.

### Vignette 1

Imagine you are touring a mountainous national park in a foreign country with your family.

One member of your family suggests that the group hike to the famous lodge at the hot springs. You and your family discuss and decide together to hike to the lodge.

As you hike, you and your family come to an intersection with two different routes. Together all family members review the map about both routes back to the lodge.

One route is harder and more dangerous, but more beautiful. The second route is easier and safer.

Your family discusses the two routes and everyone agrees to take the easier route to accommodate all family members.

You all walk back on the path that is easy to follow and safe. When you arrive, your family congratulates each other for successfully hiking to the lodge.

□□□以下关于一名出境旅游游客的□□，想象您自己就是那名游客。当您□□完后，□根据您的切身情况，完成以下□卷。

#### □景一：

□想象您正和您的家人在海外的一个以山景地貌著称的国家公园游玩。在游玩□程中，其中一位家庭成□提□大家步行去一个著名的位□于温泉景区的山□小屋。在您和家人商□后，大家一致同意一起徒步去那儿。于是，您□一行人便出□了。可是走着走着，您□遇到了一个分叉路口。此□有两条徒步路□可供□□。大家在研究地□后，□□其中一条□路地□相□陡峭但是途中□景□美，而另一条路□□相□安全好走。全家在□真商榷后，决定走那条安全好走的路□，以确保大家的安全。之后，您□便沿着那条安全的□路到达了目的地，家人之□相互鼓励彼此并□祝□利到达目的地。

**Directions:** Please read the following story of a touristic experience. As you read the story, imagine that you are actually in this setting, taking part in the experience. When you are finished, please respond to the questionnaire on the back of the story.

## Vignette 2

Imagine you are touring a famous national park in a foreign country by yourself. You attempt to sign up for a group tour to the famous lodge at the hot springs, but there are no spots available, so you must hike there yourself.

As you hike to the lodge, you come to an intersection in the trail with several different routes. Your map does not provide specific details about the routes. You ask a fellow hiker for the easiest route, but they are not sure.

You decide to take the route that on the map appears the shortest.

The hike is beautiful. Soon the trail becomes rocky, with many steep climbs.

After a long, strenuous hike, you arrive at the lodge.

□□□以下关于一名出境旅游游客的□□，想象您自己就是那名游客。当您□□完后，□根据您的切身情况，完成以下□卷。

### □景二：

想象一下，您一个人在一个海外的□名遐迹的国家公园游玩。期□，您打算参加一个旅行□的徒步旅游□目，行程是去一个著名的位于温泉景区的小屋。可惜在您准□□名的□候，旅行□名□已□，无法将您加入□中。于是，□了去一□著名的温泉小屋，您决定自己徒步去□景区。

当您向目的地□□□，您遇到了一个分岔路口，有几条徒步路□可□。您准□参考手中的地□，□出一条□□易走的路□，然而你手上的地□并没有提供关于□些可□□路的□□情况。于是，您就向途中遇到的其他徒步者□□，可是他□似乎也不太清楚。

最□，您□□了一条从地□上看，最短的徒步□路。

您沿着□条□路出□了。一路上，□景不□□美，可是走着走着，您□□□条□路的地□□□陡峭□行。最□，您□□一翻努力，克服了□□，□利抵达目的地

。

## APPENDIX D

### AMERICAN VIGNETTES

**Directions:** Please read the following story of a touristic experience. As you read the story, imagine that you are actually in this setting, taking part in the experience. When you are finished, please respond to the questionnaire on the back of the story.

### **Vignette 1**

Imagine you are with a group touring a famous national park in a foreign country.

As you hike with the group, you come to an intersection with several different routes. You review your map about a route that no one is taking. You ask a member of your group about the route, and they tell you it is steep and difficult. You want to take this route. The group decides to hike the easier main path and you must follow the group.

The trail your group takes is flat and crowded with people.

This route soon splits. Your map indicates one route is longer than the other.

The group does not want to miss the bus leaving the national park and chooses the shorter route. To keep the group together, you continue to hike with everyone.

After a short and easy hike down, you reach the bus area. You speak with a tourist who just completed the alternate route that no one was taking. They say it was beautiful and worthwhile.



**Directions:** Please read the following story of a touristic experience. As you read the story, imagine that you are actually in this setting, taking part in the experience. When you are finished, please respond to the questionnaire on the back of the story.

### **Vignette 2**

Imagine you are by yourself touring a famous national park in a foreign country.

As you hike, you come to an intersection with several different routes. You review your map about a route that no one is taking. You ask a fellow hiker about the route and they tell you it is steep and difficult. You decide to hike this route since the other routes are crowded with people.

During the hike, the trail climbs uphill and is hard to follow. There is a sign pointing back to the main route.

You continue on the same path and make your own way to the end of the route.

After a long, strenuous hike, you arrive. There is no one in this part of the park.

When you return to the main section of the park, other travelers ask you about the hike.

## APPENDIX E

### EMOTION QUESTIONNAIRE AND TRANSLATION

**Directions:** Please respond to the following questionnaire concerning the story you just read. Please rate each question concerning different feelings you may have had while reading the story by circling one of the seven responses for each question. An increase in the scale indicates an increase in feeling. For example, if you circle a 6 on the happiness question that is indicating you felt a high level of happiness.

	Not at All						Extreme
1) If I were on this tour, I would feel calm	1	2	3	4	5	6	7
2) If I were on this tour, I would feel discourage	1	2	3	4	5	6	7
3) If I were on this tour, I would feel annoyed	1	2	3	4	5	6	7
4) If I were on this tour, I would feel excited	1	2	3	4	5	6	7
5) If I were on this tour, I would feel relaxed	1	2	3	4	5	6	7
6) If I were on this tour, I would feel sad	1	2	3	4	5	6	7
7) If I were on this tour, I would feel afraid	1	2	3	4	5	6	7
8) If I were on this tour, I would feel happy	1	2	3	4	5	6	7
9) If I were on this tour, I would feel at ease	1	2	3	4	5	6	7
10) If I were on this tour, I would feel bored	1	2	3	4	5	6	7
11) If I were on this tour, I would feel frustrated	1	2	3	4	5	6	7
12) If I were on this tour, I would feel glad	1	2	3	4	5	6	7
13) If I were on this tour, I would feel content	1	2	3	4	5	6	7
14) If I were on this tour, I would feel depressed	1	2	3	4	5	6	7
15) If I were on this tour, I would feel angry	1	2	3	4	5	6	7
16) If I were on this tour, I would feel delighted	1	2	3	4	5	6	7

	<b>Not at All</b>	<b>Low Importance</b>	<b>Slightly Important</b>	<b>Neutral</b>	<b>Moderately Important</b>	<b>Important</b>	<b>Extremely Important</b>
<b>17)</b> How important to you is it to travel abroad?	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
	<b>No Negative Impact</b>	<b>Low Negative Impact</b>	<b>Somewhat Low Negative</b>	<b>Somewhat Negative Impact</b>	<b>Moderate Negative Impact</b>	<b>Negative Impact</b>	<b>Very Negative Impact</b>
<b>18)</b> Would not being able to travel abroad impact your life negatively?	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>

**19)** How many trips abroad have you taken in your life?      **0**      **1**      **2**      **3**      **4**      **5+**

**20)** What is the most recent foreign country you have traveled to?

**21)** What is your parent's occupation?

**22)** Do you or your family own a house?

**23)** What is your favorite tourist activity? (for example: hiking, biking, sightseeing, etc.)

**24)** Age:

**25)** Sex: Male/Female (please circle)

□明：□就您□以上情景的理解，完成以下的□卷。“1”分□不符合，“7”□非常符合。□圈出相□的分□□□。

	不符合					非常符合		
1) 如果是我遇到以上情况，我会□得内心平静	1	2	3	4	5	6	7	
2) 如果是我遇到以上情况，我会□得失望	1	2	3	4	5	6	7	
3) 如果是我遇到以上情况，我会□得气□	1	2	3	4	5	6	7	
4) 如果是我遇到以上情况，我会□得□□	1	2	3	4	5	6	7	
5) 如果是我遇到以上情况，我会□得□松	1	2	3	4	5	6	7	
6) 如果是我遇到以上情况，我会□得□□	1	2	3	4	5	6	7	
7) 如果是我遇到以上情况，我会感到警□	1	2	3	4	5	6	7	
8) 如果是我遇到以上情况，我会□得开心	1	2	3	4	5	6	7	
9) 如果是我遇到以上情况，我会□得松了□气	1	2	3	4	5	6	7	
10) 如果是我遇到以上情况，我会□得无聊	1	2	3	4	5	6	7	
11) 如果是我遇到以上情况，我会□得无助	1	2	3	4	5	6	7	
12) 如果是我遇到以上情况，我会□得 高□	1	2	3	4	5	6	7	
13) 如果是我遇到以上情况，我会感到□意	1	2	3	4	5	6	7	
14) 如果是我遇到以上情况，我会□得沮□	1	2	3	4	5	6	7	
15) 如果是我遇到以上情况，我会感到生气	1	2	3	4	5	6	7	
16) 如果是我遇到以上情况，我会□得心□意足	1	2	3	4	5	6	7	

	毫不重要	重要性低	有点儿重要	中等程度重要	蛮重要的	重要	绝对重要
17) 您认为出国旅行的重要性是。。。？	1	2	3	4	5	6	7

	没有不良影响	不良影响较低	有点儿不良影响	还是有不良影响	中等程度不良影响	缺失有不良影响	不良影响非常大
18) 不出国旅行对您的生活带来的不良影响程度是。。。？	1	2	3	4	5	6	7

19) 您目前为止已近做过几次出国旅行了？	0	1	2	3	4	5+
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20) 您最近一次出国旅行去的国家是哪里？	
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21) 您父母的职业是什么？	
----------------	--

22) 您家的住宅是购买的还是租赁的？	
---------------------	--

23) 您最喜欢的旅游活动是什么（例如：徒步，骑自行车，风景观光等）？	
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24) 您的年龄是？	
------------	--

25) 您的性别是？（请圈选）	男                      女
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